.105

January 15, 1960

PRESBYTERIAN LIFE

THE CAMEROUN: TWO-YEAR-OLD CHURCH IN A TWO-WEEK-OLD NATION

- **Sectarian Schools and the Public Purse**
- **More Than Talk or Samaritans Unlimited**

6 EHP-1505-IBAH60
PERIODICALS DIVISION
U OF ILLINOIS LIBRARY
URBANA ILL

"Because I was nervous and irritable, my doctor started me on Postum!"

"You know how it is when you're nervous—the slightest thing makes you drop whatever you're holding. Well, *that* made me even more nervous and irritable than I was.

"The family finally got me to the doctor. He said maybe I'd been drinking too much coffee. Apparently, the caffein in coffee upsets some people sometimes. He suggested I try drinking Postum because it's 100% caffein-free, can't make you nervous—or keep you awake at night.

"I followed his advice and, you know, the doctor was right. But one thing he forgot to tell me: just how good Postum is! Why don't you try Postum—you'll be steady enough to thread a needle, too!"

Postum is 100% coffee-free

A product of General Foods

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

CONTINUING

The Presbyterian AND The United Presbyterian

CONTENTS FOR JANUARY 15, 1960

Meditation: When Our Faith Is at Low Ebb	5	*Arnold H. Lowe*
Two-Year-Old Church in a Two-Week-Old Nation For Cameroun and its 74,000 Presbyterians, independence means trials as well as triumphs.	6	*Louis B. Fleming*
Churches Have Childless Couples With our Sunday schools overflowing, and our churches preoccupied with family life, we are apt to become insensitive about adults without children.	14	*Elisabeth D. Dodds*
Neither *His* Nor *Hers*, but *Theirs* Husband-and-wife teams do an effective job for their church schools and have an extra measure of fun doing it.	16	*Bernard Ikeler*
More Than Talk Some reflections, assorted quotations, and a dozen suggestions.	19	*Robert J. Cadigan*
The Wall of Separation and the Freedom to Believe ***Part II: Sectarian Schools and the Public Purse***	22	*Janet Harbison*
Report from Cuba	24	*Arthur L. Miller*
Broadcasting: Ailments and Cures	25	
Pastor Aids **Settlement of Labor Dispute**	26	
Trinity Scientists Attack **Cancer, Muscular Dystrophy**	26	
One Great Hour: Homeless in Gaza	28	
Clergymen's **Antivice Crusade Spurs Probe**	29	
Missionary-Inventor Patents "Electronic Teacher"	30	
Quakers Say **Wars Take 71 Per Cent Taxes**	32	
We've Been Asked	36	*Floyd V. Filson*
Seen and Heard: The New-Style Hero	37	*John R. Fry*
Books: Reflections of the Church in Many Mirrors	38	
The Best Circles	39	*Priscilla*
Children's Story: Grandfather's Sleigh	43	*Dorothy Ballard*

THE COVER photograph was taken in Cameroun, a nation in Africa which achieved independence on New Year's Day, 1960. The Reverend Joseph Ntyomono, pastor of Djoungolo Presbyterian Church in Yaoundé, the capital city, visits with two of the 400 members of the congregation. There are five other Presbyterian churches in the capital.

Associate Editor Carl G. Karsch *(left)* and correspondent Louis B. Fleming *(right)* visited a number of countries in Africa during the latter part of 1959 to gather information and pictures for articles in PRESBYTERIAN LIFE. Mr. Karsch made the photographs, including the picture on the cover of this issue. Mr. Fleming, formerly with the Presbyterian Office of Information and now a free-lance writer living in California, wrote the text of the articles which will be appearing in several forthcoming issues (see **Two-Year-Old Church in a Two-Week-Old Nation,** page 6, current issue).

The special report on Cuba *(page 24)* was written by Moderator Arthur L. Miller. Dr. Miller prepared the article after ten days of traveling by automobile around the island, talking with workingmen, pastors, and other private citizens, as well as with government officials, including President Osvaldo Dorticós. The Moderator also exchanged observations and reflections with a number of the thirty-four American Presbyterians, and several of their wives, who toured Cuba recently in a preaching and evangelism campaign.

The meditation in this issue *(page 5)* was written by Dr. Arnold H. Lowe *(left)*, minister of Westminster Presbyterian Church, Minneapolis, Minnesota. Dr. Lowe is the author of previous meditations and of many books, of which the latest, **Beliefs Have Consequences** (Crowell, 1959), was reviewed in P.L. on December 1.

Presbyterian Life Jan. 15, 1960

PRESBYTERIAN LIFE is published twice monthly by PRESBYTERIAN LIFE, INC. Publication offices: McCall Street, Dayton 1, Ohio. **Send notice of undelivered copies on Form 3579 to: PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio.** Entered as second class matter December 23, 1949, at the postoffice in Dayton, Ohio, under Act of March 3, 1879. Subscription prices: U.S.A. & Possessions: $2.50 per year; Foreign: $2.50 per year; Every Home Plan: $1.25 per year. Single copies: 20c each; 25 or more in bulk: 15c each.

Vol. 13 No. 2

PRESBYTERIAN LIFE is published by authority of the General Assembly of The United Presbyterian Church in the United States of America under the direction of the Board of Directors of PRESBYTERIAN LIFE, INC.

President
WILLIAM R. COLLINS
Vice-Presidents
DAVID B. CASSAT
SAMUEL C. SLAYMAKER
Secretary
DONALD M. HOBART
Treasurer
JOSEPH E. JOHNSON

ROBERT McAFEE BROWN
MRS. ALBERT D. FROST
CHESTER H. LANG
MRS. ADDISON H. LEITCH
RALPH C. McAFEE
GLENN W. MOORE
KENNETH G. NEIGH
FREDERICK B. SPEAKMAN
CHARLES A. SPRAGUE
WILLIAM G. WERNER

Editor-in-Chief
ROBERT J. CADIGAN

Associate Editors
CARL G. KARSCH
MARY ANN GEHRES
JANET HARBISON
ELEANOR DRUMMOND
MARY SETH

Art Editor
PAUL GRIFFITH

News Editor
JAMES W. HOFFMAN

Assistant News Editor
KATHARIN E. DENSTEN

Copy Editor
HILDA M. ROGERS

General Manager
ROBERT H. HEINZE

Advertising Manager
JAMES H. HORNADAY

Advertising Sales Manager
ARTHUR W. VAN DYKE

Business Manager
ARTHUR M. LUPFER

Circulation Manager
ELEANORA S. GRUBER

Editorial and Advertising Offices: Witherspoon Building, Philadelphia 7, Pennsylvania
Advertising Regional Offices
Philadelphia: Wilbur D. Benedict, Manager, Witherspoon Building, Philadelphia 7, Pennsylvania.
New York: Wilson & Stark, 40 East 50th St., New York 22, New York.
Chicago: Rutherford, Hohmann and Associates, Inc., 230 East Ohio St., Chicago 11, Illinois.
San Francisco: Blanchard-Nichols Associates, 900 Third Street, San Francisco 7, California.
Los Angeles: Blanchard-Nichols Associates, 633 S. Westmoreland Ave., Los Angeles 5, California.

PRESBYTERIAN LIFE is a member of the Audit Bureau of Circulations, Magazine Publishers' Association, Magazine Advertising Bureau, Associated Church Press, and Religious News Service.

Subscriptions and correspondence regarding subscriptions should be sent to PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio, or to Circulation Manager, PRESBYTERIAN LIFE, Witherspoon Building, Philadelphia 7, Pennsylvania.

Subscription rates: $2.50 per year; Every Home Plan $1.25 per year. Single copies 20c each; 25 or more in bulk: 15c each.

Send notice of undelivered copies on form 3579 to: PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio.

Change of address: Please notify your local postmaster and Circulation Dept., PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio, of change of address. Please furnish an address label from the cover of an issue or state exactly how the old address appeared. Change cannot be made without the old as well as the new address. Allow six weeks for change of address to become effective.

Opinions expressed in signed articles are not necessarily those of the publishers.
Copr. 1960 by PRESBYTERIAN LIFE, INC.
PRINTED IN U.S.A.

SOUNDING BOARD

More on Quiz Scandals

« Your article "The Quiz Scandals Are Only a Symptom" *[P.L., December 1, 1959]* was very interesting, especially the references to our responsibilities as individuals who make up "the public."...

It seemed to me that you might like to know about . . . the American Council for Better Broadcasts, which conducts an annual survey called "The Look-Listen Project." The aim of this project is to induce people to listen carefully to programs, or watch them thoughtfully, so that they can rate them as excellent, good, fair, and poor, with reasons for their opinions. Participants are asked to monitor eight network programs under these categories: drama (including westerns), music, children's programs, and information or news. [Results are] reported to the networks, sponsors, stations, Congressional committees, and the Federal Communications Commission....

A set of cards for use in this year's survey may be obtained for 3¢ by writing at once to the Council, 423 North Pinckney Street, Madison, Wisconsin.

—Mrs. Ralph A. McCane
Madison, Wisconsin

« Amid the printed pot shots now being taken at television . . . your assessment . . . is certainly one of the more responsible and realistic.

As a Presbyterian, however, who reads our publication faithfully and who has spent much of his professional life in broadcasting, I feel prompted to make a few observations. . . .

Some of our critics seem to be unable to see the need for entertainment. Entertainment and relaxation are human emotional needs. TV is entertainment and information. It is not all entertainment; it can never be all information or education. Actually we have critics who feel we have no business being anything but entertainment. Our record not only shows we have an obligation to inform, but we do it well. Trouble is, the public has less interest in being informed than it says it has. It is the old case of do as I say, not as I do. . . .

When one assesses the whole record of television, he finds two things to be true: Never before have people been offered so much free entertainment, in such a wide variety. Never before have people been offered so much information of all types. . . .

—John F. Hurlbut
Indianapolis, Indiana

« . . . Before reading the article, the functions of the enterprises which pr duce the TV shows were very vague my mind, and I feel that the same w true of 90 per cent of the viewing pu lic. . . .

—O. N. Kolqu
Washington, D

'The Brinks of Basking Ridg

« Congratulations on the excellent summary of aid to a Dutch Indonesi refugee family *(P.L., December 1, 195* We do not often enough have such clear three-dimensional description activity in the refugee field.

Now, during World Refugee Yea your fine article shows the dignity a humanity of these unfortunate peop who only need a door opened to new li and hope.

—James MacCracke
Director, Immigration Servic Church World Serv New York, New Y

'Leave No Stone Uncast'

« Priscilla's column in the November issue is most unrealistic.

Selecting circle leaders and officers a Women's Association is not a matt of making up a list, but of finding wom who are willing to serve. The only qua fication I know of is willingness to tak responsibility and work faithfully for th church. In the two Presbyterian church to which I have belonged no one woul condemn a woman for being divorce

Further, it seems to me that the peopl who discriminate and are intolerant a the ones who smoke and drink. They a intolerant of the conservatives who t to combine an outward appearance goodness with the inward spiritual gra of being a Christian. They excuse the own indulgence by accusing the abstai ers of making a fetish of goodness. Yet is undeniably true that we are judged b our deportment and not by what is in ou hearts, which only God can see.

I am reminded of a story Dr. Warfield the late president of Wilson College used to tell. One day while he was visit ing his daughter, a medical missionary in the mountains of North Carolina, sh took him to see an old woman who live in a primitive log cabin. The old woma offered Dr. Warfield some corn liquor which he refused because he did no drink. Then she offered him some chew ing tobacco, but he did not chew. Finall she asked, "Doctor, what do you do t smell like a man?"

What do we do to look like Christians?

—Mrs. Janet E. Gill
Trenton, New Jersey

MEDITATION

by Arnold H. Lowe

When Our Faith Is at Low Ebb

You will seek me and find me; when you seek me with all your heart. (Jeremiah 29:13)

THERE are times when our faith grows dim. It is not easy to keep the flame of faith from flickering. Sometimes the storms which pass over us are too violent, and the light is snuffed out.

The reasons for such defection are many. Perhaps a tragedy has invaded our hearts, and we feel that life has singled us out for such personal injury. We see neither goodness nor mercy, and our faith is shaken. So again our faith moves into the darkness. God moves into the shadows. The teachings of Christ seem sterile, and our devotion turns to dust.

But if we let our faith go, what have we solved? What have we gained? Is life without faith easier? Do we now know how to escape the dangers which invade our thoughts and hearts? Even the most inarticulate among us feel that we need something to enable us to stand up to life, something with which to match conditions which press in on us.

When it is like that, how do we recover our faith? By returning to first principles—not elaborate doctrines, but bigger things than doctrines, eternal things.

The first is God. Why did we ever lose faith in him? Was it because we could not discover the meaning of God? Was it resentment? Was it rebellion? Did we ask for a miracle, and it didn't happen? Did we ask for personal favors and not receive them? What was it we wanted and did not get? What was it we sought and did not find? Is that why we lost faith in God?

Or was it something deeper? Something we sought to hide? Something which troubled our conscience? Something we could not quiet down until we stopped thinking of God? Was it because we felt the probing of his spirit? Is that why we lost our faith in him?

Or did we lose our faith in God because the world is not what we think it should be? Then we had better say to ourselves that the fault lies with us and not with the things in which we believe. Here we remember the words from the Old Testament. "You will seek me and find me; when you seek me with all your heart." Perhaps that has been our trouble right along. We have not sought God like that. We have not wanted him like that. Sometimes we wanted God only at the time of our convenience—yes, then, but not at other times.

Well, if we want to recover our faith, let us return to another great principle, Jesus. If at times we have doubted the presence of God and so lost our faith in him, we have as often resented the teachings of our Lord. We have resented Jesus' teachings so much that we refused in critical moments to live by them. We follow them when it suits us; we disregard them when they interfere with our personal predilections and our common way of life. We remember his teachings, do we not? "If any one forces you to go one mile, go with him two miles." We do not want it that way. "You shall love your neighbor as yourself." We do not want it that way. "If any man would come after me, let him deny himself and take up his cross and follow me." We do not want that.

That is where we lost our faith, wasn't it? We wanted Christ, but not that way. There is nothing so wholehearted about us. We departmentalize the teachings of Jesus. This teaching we will follow, but not that. We cannot have it that way. Let us remember one thing once and for all: Christianity is not so much a matter of doctrine as it is a matter of commitment. It is not so much a matter of compliance with creed as a commitment to a Person, who is both Lord and Master.

Finally, if we would recover our faith, we must return to a third great principle, the Bible. We have neglected that. I heard a man say not long ago that he loved to read the Bible because he found it stimulating. Well, it is stimulating, and provocative, but it is more than that. Do we read it with a sense of expectancy? Do we expect it to say something to us? Do we ever feel that in the experiences of the men and women of the Bible, we discover ourselves and so discover what God may have to say to us?

We read of Isaiah, "In the year that King Uzziah died I saw the Lord. . . . And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.' " And now it is no longer Isaiah, but you and I who stand there in the full blaze of his glory.

We read of Jesus and Peter. We hear the Master say to his disciple, "Simon, Simon . . . I have prayed for you that your faith may not fail." But it is no longer Peter. It is you and I, and the Master's prayer echoes in our souls.

Somewhere, because life was rugged, some of us lost our faith. And now we know that we were made immeasurably poor. We will return to the things which brought us strength and gave us joy. We will walk with our God. We will follow Christ. We will seek light in his Word. We know we shall find him because we shall seek him with all our hearts.

Cradled in their mothers' arms, babies await baptism at the Messa Presbyterian Church, largest in the capital city of Yaoundé. Pastor Anjongo Jean, dipping water from an enamel kitchen bowl, baptized twenty-six children and five adults. There are 74,000 Presbyterians in Cameroun, most of them concentrated in the South. One church is attended by 3,000.

TWO-YEAR-OLD CHURCH IN A TWO-WEEK-OLD NATION

For Cameroun and its 74,000 Presbyterians, independence means trials as well as triumphs

by Louis B. Fleming

with photographs by Carl G. Karsch

Independence has come to Cameroun. It came on January 1, and the new African republic set forth on its own precarious course of sovereignty.

It was an event celebrated throughout the land. For the Presbyterians in Cameroun it was an event with a familiar ring to it. These churchmen were as thrilled as anyone else with the emergence of their nation from trusteeship; their excitement, however, was seasoned with experience. They themselves had set forth two years before on a course of independence as a newly created Church, free from foreign direction. They could look at the events of nationhood soberly, for they knew their Church had not written a success story in its first twenty-five months.

Cameroun is a wedge in the left flank of Africa, a wedge more than four

TWO-YEAR-OLD CHURCH IN A TWO-WEEK-OLD NATION

Stated Clerk of Church is the Reverend François Akoa, a former pastor and seminary professor. He used constitution and General Assembly manual of United Presbyterian Church U.S.A. in drafting similar documents for his Church. Principal task of new Church, he says, is providing services in all seven languages used by the tribes in Cameroun.

hundred miles long spreading over an area bigger than California. It is a varied land, running from coastal swamps and forests where it rains twenty-one feet a year, lands of hot, humid weather, north to the moderate climates of the plateau land, the higher forests, savannah, and dry plains. Its people are as varied as the land they live on. There are the Bantu Negroid types of the South, the semi-Bantu of the West, and, in the North, the Fulanis of Hamitic origin and the Kirdis of Sudanese origin. The new flag of the new nation takes into account these divisions. Its tricolors are green for the fertile South, yellow for the plateaus and plains of the North, with a red stripe between for the bloodshed of independence.

There has been bloodshed. A three-year rebellion in the South was finally crushed just a year before independence. Its leaders lost the battle, but won their principal goal: the promise of independence. Peace did not last long. Sporadic terrorism broke out again in the West and spread in the months before independence to the principal port city of Douala and to the capital, Yaoundé.

There are religious differences between the regions of the country. The population of less than 3,500,000 is about equally divided between North and South. In the North the Moslem dominates. In the South, Christianity is the principal religion, with Roman Catholicism being the largest Church. But in both North and South, the pagan, the animist, and others without organized religion are in the majority. The Presbyterian Church in Cameroun claims 74,000 members.

Paths to independence for both the Presbyterian Church and the State itself have run parallel in Cameroun, and the problems ahead for both are much the same.

There is a similarity in the history of the Church and State.

Cameroun became a colony of Germany in 1884. Some of the older citizens still use German rather than French as their second language. Since World War I the territory has been a trust, first of the League of Nations, later of the United Nations, under French administration. It was with the authority of both France and the United Nations General Assembly that independence came on January 1.

The Presbyterian missionary has worked in Cameroun for three generations, bringing schools, hospitals, and Christianity to the south central part of the country. As the number of Presbyterians in the country increased, they were organized into a synod of the former Presbyterian Church in the U.S.A. In December of 1957, on authority of the General Assembly of the parent Church, the new Presbyterian Church in Cameroun was created as an independent Church. The mission property was turned over to the new African Church. The missionary became fraternal worker, subject to the administration of the Cameroun Church.

Hardest problem for both new Church and new nation is finding experienced leadership and financial resources.

Cameroun has no industrial capacity. There is one exception to this, the modern aluminum plant at Edea built in the jungle by the French to take advantage of cheap hydroelectric power available from the surging Sanaga River. Save for that exception, the economy is dependent on agriculture. Fortunately the land is rich, and the variations in climate and conditions permit such varied cash crops as cocoa, palm oil, coffee, rubber, bananas, peanuts, cotton, hard woods, plus the raising of livestock. These riches of the land are sufficient to maintain the present economy of the country, but if the economy is to be expanded, if the standard of living of the population is to be raised above the subsistence level, then large capital investments from outside the country will be needed.

This same financial difficulty has plagued the new Presbyterian Church in its first two years. American Presbyterians are putting five times as much money into Cameroun as the Cameroun-ian Presbyterians. Independence has brought no increase in stewardship in the new Church. This continuing depend-

Crowds of worshipers exchange greetings outside Messa Church, Yaoundé. During services elders sit beside pastor on special benches. Laymen frequently fill pulpits of vacant churches, owing to critical shortage of ministers. Denomination has more than 100 pastors, 200 churches.

ence on the parent Church is recognized as a serious weakness by leaders of the new Church.

Independence has brought parallels in administration between Church and State, also.

Government in the country has been concentrated in the hands of the Prime Minister, Ahmadou Ahidjo. Two months before independence, the legislature, by an overwhelming majority, voted itself out of business and granted the Prime Minister extraordinary powers for the transition period. The degree of democracy in the new government remains to be determined; a new constitution will be submitted to the voters, probably this month, followed in the early spring by new general elections.

Administration of the Presbyterian Church has also been concentrated in one man's hands. The Stated Clerk, the Reverend François Akoa, has authority greater than is customary in Reformed Churches. Throughout Africa this concentration of authority is becoming the pattern in government and administration. Perhaps it is the tribal traditions which hinder the extension and application of democratic methods.

This same tribal influence poses another sort of problem for both Church and State. In the African society, the tribe is the primary loyalty. Tribal loyalty often is deeper than national allegiance, and it frequently has divided one group of Christians from another.

One would expect discouragement, despair, and defeat among the Church leaders in the face of these financial, administrative, and tribal troubles. There is disappointment, of course, but there is an unwavering faith that transcends the negative thoughts of the moment. The faith is implicit in the words of the leaders.

Take the words of the Moderator, the Reverend Joseph Tjega, teacher at Dager Biblical Seminary. He finds the context for his wisdom naturally in the New Testament, in the letters of Paul. The troubles of the new Church in Cameroun are compared with the troubles of the first church in Corinth almost 2,000 years ago. With that in mind, he says:

"The Cameroun Presbyterian Church is a promising Church, but now with its factious and contentious individual Christians, it shows itself to be in a state of spiritual infancy."

What an understanding statement. And what a faithful commentary, coming down, as it does, to the essence of those words: "promising Church."

There is the same kind of faith in the voice of the Stated Clerk, Pastor Akoa. His office and the headquarters of the infant Church are on top of one of the lush green hills that ring Yaoundé. From the front steps the visitor can look down on city buildings or away to the greenness of other hills. Pastor Akoa has been a Christian for forty-seven of his fifty-nine years, a minister since 1940, chief administrator of his Church since it was founded in 1957.

"We have not had a good period," he admits without hesitation. "Things are changing," he adds.

The trouble?

"The missionary was considered father and the Africans children," Pastor Akoa explains. "After independence of the Church, all the sons were uncontrolled. There was no father, and the sons quarreled among themselves jealously."

His thoughts are not on the past divisions but on the future hopes of the Church. His primary project now is to touch off what he hopes will be a national revival of faith by extending the work in tribal tongues. The key problem in this area, he says, is to make it possible each Sunday for each person to attend a service in his own language, be it Bulu, Beti, Bassa, Ngumba, Banok, Kaka, or Baya. It is a monumental task.

In the aluminum factory town of Edea works another leader of the new Church, a man as frustrated and yet as

Camero
plant a
tons of
a work
pneuma
fraterna
ing sta
ployees,
village

Cameroun's only industry is French-owned plant at Edea, which produces 45,000 tons of aluminum ingots annually. Above, a workman operates remote-controlled pneumatic drill. A United Presbyterian fraternal worker, William Reeves, is helping start a church for 600 African employees, many of whom live in company village of new concrete-block houses.

hopeful as the other Christian workers. He is Pastor René Abed-Nego Makon, who, at thirty-two, is in charge of youth work for the denomination. It is a difficult job anywhere, but in Africa it is especially challenging, for here the idea of work with young people and with children is new. The older traditional pastors deem it foolish, many of them, to work with anyone except adults. Pastor Makon has seen, while studying and traveling in France and the United States, how important this work of the Church is. So he works on, preparing pastoral letters, drafting teaching aids and materials, hopefully sending the new ideas out to the one hundred pastors of the new Church. There is little enthusiasm, little encouragement, but bit by bit, day by day, Pastor Makon reports progress.

There are other outreaches of the new Church, other signs of its vitality to encourage the discouraged.

In the forest between Edea and Yaoundé, students join faculty not only in their studies but in creating a campus out of the trees and underbrush. This is Cameroun Christian College, the only Protestant institution of its kind in the country. The students, helped by a bulldozer from the United States, have already cleared several hundred acres of the campus. In the classroom they combine Christian education with technical training in a program the equivalent of junior college education.

In Elat, farther to the south, is the center of Presbyterian work. Here there is a printing press, publishing Christian works for all to read. Here also is the 300-bed Central Hospital, nucleus of the church's medical work that is extended in other hospitals, dispensaries, and traveling clinics throughout the area. Here is the largest Presbyterian church in the country, where three thousand worship on a Sunday, where three hundred new members are added each year.

The vitality of the Church can be seen in Yaoundé itself. Across a hut-filled valley from denominational headquarters are two churches. In one dilapidated building one Sunday morning, almost one hundred children were thronged together in a single Sunday school class. A mile away, in a newer church, the second service of the day had again filled the sanctuary, and twenty-six babies had been brought forward for baptism. In another church in the capital city that day, a government official was conducting the service, part of the laymen's program to strengthen a denomination with twice as many churches as ministers.

It is no idle gesture when the African leans forward and quietly says: "We are ready to continue the work of Christ in this land. . . ."

It was Atanane speaking. He is assistant administrator of the Central Hospital at Elat. He has worked thirty-four years, almost half his life, at the hospital, being taught despite limited education to do surgery and medical work to extend the work of the few medical doctors.

"We are grateful to the Americans for bringing us the Christian message," he said. And he added those important words: "We are ready to continue the work of Christ in this land after the old men are gone."

The wisdom of Pastor Tjega, the hope of Pastor Akoa, the perseverance of Pastor Makon, the faith of Atanane augur well for the future of the Presbyterian Church in Cameroun. They augur well for the future of the country, too. Not that the Church will sweep by sudden advances into a huge organization. Not that it will find simple solutions to the complex problems it faces. But by its wisdom, hope, perseverance, and faith it will be a challenging example to all of Cameroun.

Already its members exert influence far out of proportion to their numbers.

It is an influence sorely needed in a country just assuming the responsibilities of independence.

CONTINUED ON NEXT PAGE

Five operations proceed simultaneously at Central Hospital, Elat, the largest Presbyterian medical institution in Cameroun. A doctor, usually an American, supervises complex operations performed by "infirmiers," men or women who have completed three-year apprenticeships at the hospital. More than 100 infirmiers have been trained and now serve at five hospitals, twelve remote dispensaries. Patients at the hospitals are fed and cared for by members of their families.

Cameroun Christian College, carved out of a 2,500-acre tract of tropical forest, is the only Protestant institution of higher learning in an area the size of Texas. Contemporary-style chapel *(above)* dominates campus, was built by four denominations, including United Presbyterian, which support college. Classrooms for enrollment of 300 flank the quadrangle.

Midmorning calisthenics are led by the teacher at one of the more than 300 one-room thatched schools established by United Presbyterians. Religious training is part of curriculum, although 90 per cent of operating expenses are provided by the government. Nearly half the nation's children go to school; most of them are enrolled in schools founded by church groups.

Churches Have C

With our Sunday schools overflowing, and our churches preccupied with family life, we are apt to become insensitive about adults without children

"You should have seen her at the shopping center yesterday," a young woman behind me at a church meeting chuckled to her neighbor. "It was 10 A.M., and there she was in a divine green tweed suit, as if she were going to the Harvard-Yale game. And there I was in that old polo coat, smeared on the shoulder where the baby drools on me. She certainly wouldn't look the way she does if she had any children."

I knew the girl they were discussing. I had seen her myself the day before. I was going up in an elevator in an office building, when the car stopped at a floor where she was waiting to go down. She had, I surmised, just come from the office of a doctor on that floor who specializes in sterility problems, because she was folding into her purse a sheaf of the temperature charts so infernally familiar to patients of that doctor. If the church ladies who dismissed her as a selfishly burnished beauty could have seen her face then, they would have been astonished. I was glad she did not see me.

This has sharpened my feeling that today, when the sidewalks of every suburb teem with tricycles, Sunday schools are crammed, and child-study groups and family camps absorb so much of the energy of churches, we must remember our childless couples. There still are some in every parish, unlikely as that may seem to the naked eye. It is a statistical fact that one out of ten married couples in the United States encounters some form of trouble in having children. We make the situation of these people more painful by our stampede into being family-centered churches, and by our lack of tact toward them as individuals.

Think of some of the facts that shape the lives of the childless. Women who go to a doctor for help when they cannot conceive are usually given instructions to take their temperature every morning before they get out of bed, and to record it meticulously on a chart. When the graph dips to a low point, that, supposedly, is the golden date. But for many women the record-keeping drags out for months. Some couples never succeed in conceiving, for though there are increasing advances in research on fertility, there are still many unsolved mysteries about it.

So a woman anxiously watches the chart's waverings. She reaches a point of grim concentration on getting pregnant which blights the spontaneity of her relationship with her husband. When I glimpsed that woman outside the doctor's office, I guessed that she was undergoing the peculiar torment of calendar-counting: the effort not to be hopeful, tearing against the thought that maybe, this time, there has been success. Then, again and again, the disappointment.

She must also have been finding out how it feels to walk through a stunningly reproductive town. There on every excursion she must pass a parade of prams, toddlers, and women who are proudly pregnant. One friend wrote about this ordeal:

> "I walk staring straight ahead,
> not seeing
> children at play in the yard
> nor a round face in a carriage. . . .
> Lips are for transacting business
> and arms for carrying packages
> to my neat, vacant house.
> My balance is perfect,
> My heart is as quiet and empty as
> my house."

Such a woman also struggles with feelings of guilt about her strongly hostile reaction to a friend who has had a baby. It is an effort for her to encounter the friend, and even harder to peep at the new object in the bassinet and think of something to comment. Worst of all, she may have to go to a stork shower, a party usually in poor taste, and a supreme test for a childless guest. (It is often a church group's idea of a jolly program.)

I remember an outburst from a woman who is a poised and accomplished person. She is the kind who can hold her own winsomely any time at the center of a speakers' table. But one Sunday she was flushed and furious after a well-meaning stranger had cornered her for two minutes outside our church. Escaping, she muttered to me, "She asked me the socially unforgivable question. I think there is nothing so rude as asking a woman if she has any children."

"Have you any children?" is a casual conversation piece

by Elisabeth D. Dodds

Childless Couples

that is wisely held in abeyance during a chat with a stranger. If a woman has children, she cannot help talking about them, and she will bring up the subject. If she doesn't mention youngsters, it generally is because she would rather not. When we gather at a coffee hour or after a church supper, it is always well to keep in mind how the conversation may affect a childless person in the group.

Couples' club table-talk is blatantly tactless in this respect. It doesn't take much imagination to realize how it must feel to have nothing to say when everyone else is prattling about the eccentricities of baby sitters, or little David's allergy to egg yolk. It is a useful exercise in courtesy, and in that deep function of true community which is described by the Latin word *caritas*, if parents rein in their own interests enough to include all bystanders. When children have to be the chief topic of small talk, it reveals their parents' intellectual sterility. A mother or a father presumably is also a voter, a reader, a consumer, a TV viewer, and, hopefully, a developing churchman. A conversation branching out to one or another of these wider interests can make for more stimulating talk to which nonparents can contribute.

"Well, why don't they adopt a baby?" is another easy comment that betrays a lack of understanding of the rigors involved. A couple wanting to adopt a child must often wait three months for the first interview in many reputable but overloaded agencies. Then the social worker is kind, but there are from ten to twenty couples eager for each normal white baby. She says, "After you have filled out this form, we ask you not to inquire about it for eight months. Then a preliminary study will be made of your case."

In 1954, police cracked a "$3,000,000 international baby black-market ring." According to *The New York Times*, "at least 1,000 babies born illegitimately in Montreal had been sold to childless couples in the United States for as much as $3,000 each." That is one of many clues about how many people are eager to adopt a baby.

As a husband and wife wait for an adopted child, they grow older, less resilient, less qualified to be parents. A Negro pair will have a better chance than a white one of getting a baby quickly, since there tend to be more Negro children put up for adoption than there are proxy parents able and willing to take them. But if a man and wife are white, and live in a state with laws that narrow the number of babies available for adoption by Protestants, by insisting that a child be placed for adoption in a home where its parents' faith is practiced, they go on waiting.

The ancient Biblical word *barren* was a vivid one. It caught the essence of the emptiness, and the longing, in this situation. Contemporary literature, too, gives us glimpses of the feelings it involves. The English writer Virginia Woolf was obsessed by her childlessness. Her *A Writer's Diary* is full of indications that for all her literary triumphs and her gleaming social life, she was haunted by the fact that she had never had a child.

Jessamyn West, in *To See the Dream*, her delightful journal about the making of the movie *The Friendly Persuasion*, tells how, as she and a young studio assistant walked together past a railroad guard in a train station, the guard cheerily called out, "I see you have your big boy to help you this morning."

"I was startled," Jessamyn West writes further. "I have believed that my childlessness could be seen in my face. Perhaps a face is as marked by what has been wished for as by what has been accomplished, and the child hoped for also leaves its mark of motherliness."

The Bible has a penetrating insight in I Samuel 1, where it tells of Hannah, who eventually was to be the mother of Samuel: "The Lord had closed her womb. So it went on year by year. . . . And Elkanah, her husband, said to her, 'Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons? . . . She was deeply distressed and prayed to the Lord, and wept bitterly." So the woman's hunger for a child, and the husband's puzzlement about how to comfort her, are very ancient facts of life.

Perhaps the heaviest stone in the heart is that of a woman who has had a child and lost it. Extensive studies of grief have been made in the Massachusetts General Hospital in Boston. They have revealed that of all forms of sorrow,

(Continued on page 40)

NEITHER *HIS* NOR *HERS*, BUT *THEIRS*

Husband-and-wife teams do an effective job for their church schools and have an extra measure of fun doing it

by Bernard Ikeler

Asked to teach a Sunday school class, Mr. and Mrs. Eugene Smith decided they'd sit in on the group before making up their minds. They encountered a few water-pistol experts, but accepted the job anyway. Now co-superintendents in the department for juniors, they work together on administration and teacher training. Advice on what's likely to interest pupils is supplied by their 11-year-old daughter, Alice.

In a way, Mrs. Robert May of Piqua, Ohio, is glad that her husband "can't draw a straight line." If he were an artist, she might have missed out on what she considers to be one of the finest things that ever happened to her.

"Bob is a good golfer and an excellent swimmer," Kathleen May proudly declares. "And he wins trophies at tennis. But he's a complete zero when it comes to freehand drawing and painting."

Despite this "handicap," Bob was teaching nine-year-olds in the Sunday school of Piqua's Westminster Church—had been doing it for two years. One night after a teachers' meeting, he came home in a dark brown gloom.

"Honey, I'll have to quit," he told Kathleen. "They say the kids ought to have more craftwork . . . makes Sunday school more interesting. I've made up my mind to resign, unless you'll come along and help with that stuff."

Kathleen pointed out that she, too, fell short of being another Michelangelo. But she agreed to assist Bob once or twice a month. For three years now, they've been teaching together full time.

"We've found it mighty gratifying," Bob says. "Helping a child grasp a new idea is a real thrill under any setup. But for a husband and wife, a natural team, it is extra fun."

In recent years, hundreds of husbands and wives in The United Presbyterian Church have made the same discovery. The pioneers pass the word; more and more couples give the idea a try. (For example, the Piqua church now has six husband-wife teaching teams.) The teaching teams report, almost without exception, that the scheme works to the advantage of everybody involved.

First of all, it takes some of the discipline worries out of teaching, a point illustrated from personal experience by Mr. and Mrs. Eugene Smith, co-superintendents of the department for ten- and eleven-year-olds in First Presbyterian Church, Indianapolis.

"Except as a husband-and-wife team, Bea and I probably wouldn't even have started teaching," Gene says.

"When we were asked to take over a class," he explains, "we decided to sit in on it to observe, and after that make up

our minds. The class was all boys . . . with water pistols. You can imagine what the session was like.

"We thought it over—very carefully—for six months, observing other classes in the meantime," Gene goes on. "We put our heads together on changes we'd like to see and methods we believed might work. We decided that, between us, we might be able to handle the situation.

"We took over the water-pistol class with fear and trembling. One of us kept order while the other talked. Somehow we managed to put all the boys to work," says Gene, who heads a two-hundred-employee division in a plant that produces turboprop engines for airplanes.

Gene smiles. "After a year as teachers and then a year as co-superintendents, we feel ready for any crisis that American youth can dream up." He turns serious. "And we've gained a new respect for the many, many fine qualities they have, too."

Leaders in religious education assert that youngsters should have men as well as women teachers. When a boy is taught only by women, he may get the impression that religion is sissy. If a girl has never been in a class under a man's instruction, she may decide that men have little interest in religion.

"I don't depreciate the 'woman's touch' at all," says Mrs. Arthur Isserstedt. She and her husband lead a Sunday evening group for young people in Westminster United Presbyterian Church, Des Moines. "But a 'man's touch' is valuable, too.

"We see this with young people, but it's also true with children," Evelyn Isserstedt says. "They look at a man who is willing to take his time to explain his faith. They feel that there may really be something important here."

Mrs. Isserstedt adds that a man sometimes "can reach a young person who, at the moment, distrusts women . . . or simply needs a male's friendship."

By way of illustration, she describes the problems of a boy whose father had died, and who had been overprotected—naturally enough—by his mother. "He was shut up in himself," Evelyn recalls. "He seemed to find pleasure in being uncooperative." *(Continued on next page)*

Mrs. Robert May has a knack for making gadgets useful in teaching—such as the funnel-stick-and-tin-foil trumpet, a replica of the ancient Hebrew instrument, which her husband explains to nine-year-olds Linda Stremple and Lee Riddle. The Mays say that their teaching together in Sunday school has meant "mutual support and inspiration for us . . . and, we hope, a more interesting class for our pupils."

"Practically everybody likes a puppet show—it's a wonderful teaching device," says Arthur Isserstedt. He and his wife, co-advisers of a Sunday-evening group for young people, frequently pack up "the family's one contribution to dramatic art," transport it to the church for use as a discussion starter. The teen-age Isserstedts, Gail and Glenn, are extra off-stage hands and technical supervisors.

NOW IS THE TIME TO ENROLL IN A PRESBYTERIAN COLLEGE

Presbyterian young people are especially fortunate in the unusual educational opportunities offered by the forty-five colleges related to The United Presbyterian Church in the U. S. A. They are *Christian* colleges—Christian in tradition, Christian in purpose and emphasis. Standards are high; facilities and equipment are excellent. They provide thorough training in the liberal arts and sciences, to prepare young people for careers of service in teaching, in medicine, in the ministry, in business and industry.

Openings are still available to qualified students planning to enter college in September. The Director of Admissions at any of the following colleges will be glad to send you a catalog and information about admission requirements, courses, rates, scholarships, fees, etc. Write *today*.

Alma College, Alma, Michigan
Beaver College, Jenkintown, Pennsylvania
Blackburn College, Carlinville, Illinois
Buena Vista College, Storm Lake, Iowa
Carroll College, Waukesha, Wisconsin
Centre College of Kentucky, Danville, Kentucky
Coe College, Cedar Rapids, Iowa
Davis and Elkins College, Elkins, West Virginia
University of Dubuque, Dubuque, Iowa
The College of Emporia, Emporia, Kansas
Grove City College, Grove City, Pennsylvania
Hanover College, Hanover, Indiana
Hastings College, Hastings, Nebraska
Huron College, Huron, South Dakota
The College of Idaho, Caldwell, Idaho
Illinois College, Jacksonville, Illinois
Jamestown College, Jamestown, North Dakota
Johnson C. Smith University, Charlotte, North Carolina
Lafayette College, Easton, Pennsylvania
Lake Forest College, Lake Forest, Illinois
Lewis and Clark College, Portland, Oregon
Lindenwood College, St. Charles, Missouri
Macalester College, St. Paul, Minnesota
Maryville College, Maryville, Tennessee
Millikin University, Decatur, Illinois
Missouri Valley College, Marshall, Missouri
Monmouth College, Monmouth, Illinois
Muskingum College, New Concord, Ohio
Occidental College, Los Angeles, California
Park College, Parkville, Missouri
Parsons College, Fairfield, Iowa
Pikeville College, Pikeville, Kentucky
Rocky Mountain College, Billings, Montana
Sterling College, Sterling, Kansas
Tarkio College, Tarkio, Missouri
Trinity University, San Antonio, Texas
University of Tulsa, Tulsa, Oklahoma
Tusculum College, Greeneville, Tennessee
Waynesburg College, Waynesburg, Pennsylvania
Westminster College, Fulton, Missouri
Westminster College, New Wilmington, Pennsylvania
Westminster College, Salt Lake City, Utah
Whitworth College, Spokane, Washington
Wilson College, Chambersburg, Pennsylvania
The College of Wooster, Wooster, Ohio

The Board of Christian Education
The United Presbyterian Church in the U.S.A.
825 Witherspoon Building, Philadelphia 7, Pennsylvania

NEITHER *HIS* NOR *HERS*, BUT *THEIRS*

(Continued)

Arthur Isserstedt put a special effort into winning the boy's confidence. He made it evident that he was personally interested in the boy. He was firm but patient.

"As the boy became more friendly with me," Art says, "he began to open up toward Evelyn, too. Possibly for no other reason except that she's my wife. . . . That's one of the advantages a husband-and-wife team has, a two-way approach to youngsters.

"Incidentally, the 'boy' has grown up now," Art notes. "And he's one of the teachers in our church."

Arthur Isserstedt is an X-ray engineer who may be called to a hospital four hundred miles from his home on Sunday morning. Robert May's firm, a company that services paper mills, may send him on Saturday night to a city five plane-hours away. Both men stress the fact that they can leave on emergency business without first having to find a substitute to take over their church responsibilities.

"I'm usually in town," says Gene Smith, "but there are plenty of times when Bea has to take over both reins. For instance, let's say the teachers in our department want to combine a covered-dish supper with the next planning session. I like food, but not the details. Bea does my share."

"And sometimes," Bea says, "it works the other way. I draw a blank on a problem, and Gene comes up with the solution.

"But more often, we each have a part of the answer," Bea continues—in effect speaking for the Isserstedts and the Mays, as well as the Smiths. "And right here is probably the biggest advantage of a husband-and-wife team. They're a team that's already experienced in working out problems together.

"They've had to find out how to think together and how to encourage each other," Bea observes. "They're a mutual admiration society . . . plus a mutual criticism committee . . . and they can convene without a single phone call."

Gene adds: "Working together, they're likely to accomplish much more than they could if they were working separately. Actually, it's a case of one and one are more than two."

Some reflections, assorted quotations, and a dozen suggestions to talk over by those who want to do something . . .

MORE THAN TALK

by ROBERT J. CADIGAN

THANKS to the increasing population in our area, our church is growing. The budget is larger than ever, but per-capita giving has not increased more than a token. More people are attending church services, but somehow there seems to be a lack of spark."

So writes a friend about his suburban congregation in which he is an elder. The description might not be apt for some pioneering congregations, but there is reason to suspect that it might well characterize a good many others.

In church sessions, presbytery and national committees, there has been a great deal of talk in recent years about basic questions such as:

What is the Church?

What is our purpose?

What is Christian education?

Why are we here, and what is our job?

Such introspective discussions (they are rarely study groups—let's face it) help to clear away some cobwebs, but who has not yearned from time to time to pop off in a short speech that might not be considered cricket.

"When do we stop talking about the *Servant Church* and start making like servants? We don't know everything about theory and who we are and what the whole mission of the Church is, but we do know some things. We don't have to start from scratch."

We know that we are to bear one another's burdens and so fulfill the law of Christ. We know that we are to love our neighbors and that our neighbors are lying beaten and destitute on the Jericho road. We know that the Jericho road starts at our front door and circles the earth. We know very well that certain things we are doing are not being done very well; and there are dozens of other things that we ought to be doing that we haven't even started. So let's get going.

The cure for people who have lost their zing or purpose in life begins when they fall in love—in love with some person, in love with some job that is worth doing if only because it needs to be done, in love with some great idea that needs to be championed, in love with people who need a lift and the knowledge that they are not alone, in love with the almighty and infinite God whom we know in the person of Jesus Christ.

So if a man or woman can find himself only by losing himself in love and in service, is it not true that a congregation of people who believe in Jesus Christ as Lord and Savior can find itself only by losing its life, by doing more and better many of those things which they already know need to be done.

There is no point in having an ecclesiastical WPA program of made work just to get people busy, but a program to meet real and desperate needs could save those who serve as well as the served.

One suspects that congregations, youth, men's, women's groups may be missing some of the fun of doing their own dreaming and scheming to make those dreams become reality. Have we come to believe that a group or congregation cannot itself discover, invent, demonstrate, or initiate service programs unless they are planned and promoted by headquarters?

The history of good projects indicates that ideas and inventions begin with one or a few persons who can think and who care enough to work until their eyeballs ache. Later, when their plans were developed, or demonstrated, they were shared with the community for the benefit of all. We need more than a plethora of national committees meeting to discuss ways and means of moving local groups to do good works which the committees have devised. The process is sterile unless the committees have before them scores of joyful reports from cities and *Our Towns* of America, reports of churches that are finding their purpose in new (and perhaps previously unimagined) ways of loving service. They will not be Jack Horner reports saying, "See what a good boy am I." Rather, they will be messages of good cheer that come from people who have found new vitality from the power given to them once they broke the chains of caution and lost themselves in a job that couldn't be done unless—"God help them." They will be stories told in confident humility of how—"We had hopes, and we had fears, but we were helped, and it worked for us. It may not work for somebody else, but then, again, it may."

A TIME TO GET LOST

For whoever would save his life will lose it, and whoever loses his life for my sake will find it. (Matthew 16:25)

"The world is no better than it is primarily because we Christians are no better than we are, and for the same reason the Church is no better than it is. We have not abandoned ourselves to God's will. We have not assumed a full measure of responsibility for the world in which we must continue to live. We are haunted by our Lord's own question, *What do ye more than others?* Our Lord calls the Church to unqualified obedience. The measure of our obedience is the measure of our power. Let the Church demonstrate by the consistency of its life the validity of its claims."

From *In Unity for Mission*, the message of the uniting General Assembly, 1958.

"It is *actual* love that counts, not *ideal* love. The difference, if it escapes some of our learned men, is at least plain to our song writers, as a number from the Broadway musical *My Fair Lady* well shows:

Don't talk of stars
Burning above;
If you're in love,
Show me! . . .

Sing me no song!
Read me no rhyme!
Don't waste my time,
Show me!

Christian faith asserts that God has not just talked about love, but has shown us his love by the act of reconciling us to himself through his own suffering."

From *A Faith for the Nations* (Westminster Press, 1958) by Charles Forman.

"How many are there not who seem capable of anything for the sake of the Church or Christianity, except the one thing its Lord cares about—that they should do what He tells them. He would deliver them from themselves into the liberty of the sons of God, make them His brothers; . . ."*

"Instead of asking yourself whether you believe or not, ask yourself whether you have this day done one thing because he said, *Do it*, or once abstained because he said, *Do not do it*. It is simply absurd to say you believe, or even want to believe, in Him, if you do not do anything He tells you."*

"To him who obeys, and thus opens the door of his heart to receive the eternal gift, God gives the Spirit of His Son, the Spirit of Himself, to be in him, and lead him to the understanding of all truth. . . . The true disciple shall thus always know what he ought to do, though not necessarily what another ought to do."*

*The three paragraphs above from *George MacDonald, An Anthology*, by C. S. Lewis, the Centenary Press, London.

"The prayer of the contemporary Pharisee is not, 'I thank thee, Lord, that I am not as other men.' Rather it is more like this. 'Use me, o Lord, in any way that Thou Wilt, but thou knowest that I serve best in an advisory capacity.'"

"I will believe in the Redeemer if I could see some redeemed men."
—Nietzsche.

OPERATION S

HERE are twelve suggestions. They are a few trees in a vast forest. Never forget the whole wilderness of the world, but don't call it a night until you have the fun of finding at least one tree of your own.

What is everybody's business in general is nobody's business in particular, and so there must be planning and assigning. Above all there must be creative thinking and volunteering. And if there is to be more than talk, there must be at least temporary answers to: "Who does what, about which, for and with whom, and when?"

1. Take time to listen to the Holy Spirit.

With mimeographed reports the size of telephone books, with our crowded agenda of housekeeping details, with our veneration of Robert's rules, we make it difficult for ardor to break through order.

We fail to make a place on the docket for the Holy Spirit to speak to us. He may speak to us by suggesting a substitute motion, but he might prefer to guide us on a matter that has not previously become a concern of any subcommittee whatsoever.

2. Communicate with and offer hospitality to men and women in the military services.

Our congregations did an effective job in wartime, but when hot wars turn cold so does our attitude to servicemen. Some, but not many congregations, are providing a warm welcome to servicemen residing in nearby camps, receiving them into their homes as well as their young people's meetings.

3. Establish friendships with the shut-ins and with the aged and institutionalized who are no longer

SAMARITANS UNLIMITED

mobile and able to attend church meetings or worship services.

What about poetry reading, music, chess, weaving of cloth and pounding on brass, and a lot of simple listening?

4. Form friendships with students from overseas who are enrolled in nearby colleges and universities?

These students are the future leaders of their countries. Their image of the United States twenty-five years from now will be fashioned by the American people who welcomed or ignored them in their student days.

5. Sponsor and help to relocate a displaced family from overseas or from a depressed area in our own country.

This is World Refugee Year. Many a Presbyterian church has been thrilled by the experience of marshaling its resources to give a new start to a displaced family. "Making a home and finding employment for two refugee families was the single best thing our church has done in the last ten years," reports one previously tired-liberal deacon.

6. Provide clothing for the needy at home and abroad.

The United Presbyterian Church in the U.S.A. has a relatively good score for this activity, but warm and serviceable clothing is being shipped to Church World Service distribution centers only by congregations that have an active committee keeping this concern alive throughout twelve months of the year. Clothing collections should be made at least every season of the year and should not wait for emergency calls after dramatic disasters. The need is urgent now and will be constant for years.

7. Provide a ministry to those in reformatories and prisons.

The mission of conveying the good news that "God loves you" to men, women, and children whom society has placed behind bars cannot be performed by the Church's professional chaplains alone. There are just not enough of them.

8. Challenge the heads of households to write a will that will include the church.

Those who have asked that everybody everywhere write a Christian will—have found that the writing of last testaments is not something that is done nationally, but is done one-by-one or two-by-two. Is there a congregation that could be a light for all Christendom by so educating its people that it could report that in every one of its families, there was a will providing for the continued support of the work of Christ's Church?

9. Recruit a list of blood donors.

Recent advances in heart surgery and seemingly miraculous machines have made it possible for patients to be kept alive for critical hours while operations once considered impossible are being performed. There is a critical shortage of on-the-spot or fresh-blood donors for the necessary quantities of blood to prime and run these machines. The Presbyterian Hospital in Philadelphia reports that it could perform ten times as many such operations as it now does if it had an adequate list of donors willing and able to contribute when called upon. All healthy people between the ages of eighteen and fifty-nine are potential donors.

10. Provide care for handicapped children.

Most churches have in their Sunday school rooms the facilities for weekday care of youngsters who cannot be enrolled in the public school system. A few congregations are now pioneering. Professionally trained personnel may be needed, but there is need, too, for compassionate amateurs who are willing to learn. The work with these children doesn't often yield success stories in statistical measurement, but whoever thought love could be charted on graph paper?

11. Conduct inquirers' classes open to all.

They should be relevant to the skeptics as well as to the believers and the pure in heart, to the Bohemians as well as to the socially respectable, to all those who happily escaped from Sunday school and haven't been near church since the age of fourteen.

To writers and scholars and artists (of whom the church is perennially afraid), just as to any guilt-ridden delinquent, it is life-changing good news that God knows all about them and yet still loves them.

12. Give away a part of your membership.

Inner city, rural, and new churches are fighting for their existence while seeking to become relevant to the needs of their neighborhoods. In the large churches that hold two or three Sunday services to accommodate their people, are there not five, or ten, or twenty, or a hundred members who could form a task force to join a struggling church and support it with their time and with their money?

THE WALL
OF SEPARATION
AND
THE FREEDOM TO BELIEVE

PART TWO:

Sectarian Schools and the Public Purse

In a "multi-faith" State where no religion is official and the adherents of any faith have an equal claim to freedom of worship, the way children are educated, whenever public funds are involved, is sure to cause a good deal of debate.

by JANET HARBISON

"Train a child in the way he should go, and when he is old he will not depart from it," goes the proverb. Although this rule doesn't always work out in practice, as many a rueful parent has discovered, the content of education and the way tax funds are spent for it are of vast importance, especially in a democracy.

The major issues around religion and education might be grouped under three general headings: 1) "sectarian" teachings and influences in public schools; 2) tax aid to parochial schools; and 3) the religious illiteracy of American youth and suggested remedies therefor.

The most spectacular instances of sectarian teachings in public schools are those which have been publicized, and sometimes rooted out, by an organization called *Protestants and Other Americans United for the Separation of Church and State*. This group numbers among its directors such leading Protestant thinkers as Bishop G. Bromley Oxnam and John A. Mackay.

What POAU refers to as "captive" schools, schools known as "public" in which all the teaching is done by members of a Roman Catholic teaching order of sisters or lay brothers, exist today in something like twenty of our American states. Although they are not numerically very significant, these "captive" schools are important because they completely violate the religious liberty of Protestant and other children who may have no choice but to attend them. The Ohio cases of last fall are fairly typical.

In a new film called "Captured," which POAU has produced with professional actors and a fast-moving story line, the plight of a Protestant family in a town where the public schools have been thus taken over by the Catholic Church is described. What generally seems to happen is that in a community where the vast majority of the population is Roman Catholic, and the school board perhaps entirely so,

Nun in full habit, Sister Vianney, gives arithmetic lesson to small public school pupils in Ohio. State Attorney General recently declared wearing of garb legal.

a public school and a parochial school which have existed side by side are consolidated in one or another of the buildings. School teachers being scarce and expensive nowadays, and teaching sisters who are committed to work for a pittance being available, the instruction in such schools is handed over to the order.

In some states, teaching by garbed nuns has been declared illegal, the very habit being thought to constitute a sectarian influence. In other places, teaching by nuns has been specifically declared legal, since to enjoin nuns from teaching would be to impose a religious test for public office in violation of the sixth article of the Constitution. The wearing or not wearing of a garb would seem to be a relatively minor point, in view of the fact that Catholic nuns are trained to teach the faith, in or out of the habit. In one court decision in the State of Missouri, the Sister Superior who was in charge of the "public" school in question testified in court as follows: "I couldn't teach any differently." She then revealed that she was giving her pupils in the St. Cecelia public school religious instruction, using as texts the Catholic catechism and the child's Catholic Bible.

Over against this, however, should be set the words of Sister Mary Nora, a Dominican nun, president of the Edgewood College of the Sacred Heart which trains teachers, and a member of the American Education Council's Committee on Religion and the Schools: "The teacher in the public school, who, professionally speaking, represents no religion, is bound to refrain scrupulously from imposing any truths which would disturb the conscience of a child."

According to POAU's findings, when a school is "captive," the tax money for salaries winds up in the coffers of the order to which the teachers belong, pausing briefly for the nun's endorsement on the back of the check; sometimes no withholding tax is taken out. The religious order then gives

(Continued on page 41)

news

Report from Cuba

by ARTHUR L. MILLER
Moderator

THE friendly, relaxed atmosphere of Cuba belies reports of tension and indicates that incidents headlined in the United States have not disturbed the people or their warm friendship for Americans. In December I drove about a thousand miles in Cuba, many of them during those days when the American sentenced to thirty years broke from prison and was being hunted; yet I was never stopped, questioned, or searched; I was warmly received in all places, from the presidential palace to modest homes and assembly lines; and I never saw a sign of alarm or hostility.

At the outset of a church service in Sancti Spiritus in eastern Cuba, "The Star-Spangled Banner" was played for us by a brass band a block from the city square. This wouldn't have happened if there had been any fear of anti-American expressions. In another city – Guines – an audience of 1,800 broke into enthusiastic applause when I spoke of our friendship for the people of Cuba. In the manufacturing town of Cabaiguan, reportedly a center of labor unrest, we were greeted cheerfully in a restaurant, on the streets, and in a school, and when we toured a cigar factory the young commissioner (mayor) of the town went with us and made an effort to demonstrate his friendliness before workers, who received us with smiles and heartily applauded my brief remarks about the need for friendship between our countries. A young American author who accompanied me had a habit of prowling the streets of Havana and other Cuban cities late at night, sitting in the open cafes, and talking in English to people he met. Not only was he treated cordially in every instance, but he noticed that young people, singly and in couples, strolled the streets and nearly deserted alleys fearlessly, unmolested late at night, and upon inquiry we found there is no problem of juvenile delinquency in Cuba.

President Osvaldo Dorticós of Cuba *(left)* greets Moderator Miller before informal talks at presidential palace.

Others had similar experiences. During the time the Americans were on trial for assisting an abortive counter-revolution, our denomination had thirty-two pastors and two elders preaching for a week in churches scattered around Cuba, and staying with people. They found, as I did, a relaxed people who received them warmly, who expressed their friendship for America in words and gracious hospitality, and seemed pained and afraid that we in the United States did not understand that they want to build a democratic way of life after years of a dictatorship that gave them no experience in how a democracy is created and run.

All of us found strong popular support for Fidel Castro in our informal talks with people. They did not seem afraid to criticize certain aspects of the government; beyond this, it is hard to say to what extent effective opposition might exist or be allowed. We found only support and fervent hope for the new regime, which is easy to understand when one grasps the harshness of the Batista government it replaced. Under the Batista dictatorship, ordinary people could not safely walk the streets of provincial cities at night. Women could not be sure in the morning that their husbands would return to them at evening.Teen-age boys were shot by the Batista police on suspicion of antigovernment feelings. I met a family in Sancti Spiritus whose fourteen-year-old son was shot one night by the police for this suspicion. In Cuba they have buzzards that some refer to jokingly as "our rural sanitation department," and during the Batista regime the bodies of boys shot by the police were sometimes located by the circling of these big black carrion eaters.

Now a new day has come, and we should recognize it as a genuine idealistic effort to effect the kind of reforms many Western democracies have experienced in various ways. The popular slogans in Cuba now are "Liberty or Death" and "Revolution Is to Build." Land reform, a keystone of the Cuban program, has been known in various forms in the West for centuries, and historically our Western democracies have taken steps—such as systems of taxation or the homestead law in frontier America —to give land to many people and prevent its concentration in the hands of only a few. In Cuba, a small country, tracts of a quarter of a million acres or more were owned by a few people, some of whom were Batista favorites who acquired the land nefariously.

Now the government is redistributing the land in tracts up to a few thousand acres and pledging bonds to those who are losing land. On December 11 Cuban Foreign Minister Raul Roa stated publicly that the Cuban government is ready to discuss with our government the

matter of compensation to any American who loses land under the reform program. This program will allow many Cubans to be owners and private farmers, and should help give the masses a vested interest in stability.

I also found anti-Communism expressed by a number of people and evidenced in the fact that the Communists won no posts in the recent election of labor leaders. (By contrast, Western Europe has a number of Communist labor leaders and parties.) The Communist newspaper in Havana, *Hoy*, has by far the lowest circulation. . . .

The difficulty is that Cuba, like a number of countries in Latin America, does not have the good fortune of a solid parliamentary tradition, which was deeply significant in forming the Western democracies we are most familiar with. Processes that are essential to a stable democracy, and which we take for granted—such as habeas corpus and due process of law, effective criticism of a government, regular elections with a secret ballot and vigorous opposition candidates—have not functioned as a traditional part of political life in Cuba, any more than they have in certain other Latin American countries. Hence, any genuine democracy must be fabricated pretty much from the beginning.

This political difficulty is compounded by the problem of dwindling dollar reserves. Furthermore, there are active Communists—a comparatively few—in the country. The danger is that the misfortune of a nondemocratic past, dwindling dollar reserves, and lack of cooperation by the American government and people may prompt more extreme measures and give the Communists the opportunity they want. One astute Cuban told me: "If America pushes us, it pushes us to the left." He frankly recognized that Fidel Castro and others in the government—long on hope and ingenuity, short on experience in running a democracy and its economy—have inevitably made mistakes, and may be pushed toward Communist hands by lack of support from the United States and by such actions as our government's refusal to sell seventeen jet planes to the Cuban government, even though we provided military aid to the Batista regime and to the government of the Dominican Republic. In this connection it is foolish for the United States to foster the strong impression in Cuba and other nations of Latin America that we support dictatorships rather than a wholehearted, if inexperienced and sometimes inept, effort to create a more democratic way of life.

Certainly the Church must do its part to spread the gospel and undergird freedom and democracy in Cuba. The Protestant faith has historically been a wellspring of democracy in the West. In our Presbyterian government we see the parliamentary procedure that was a prime, significant influence in developing political democracy. Hence, as Christians and as believers in democracy, it is of the greatest importance that we strengthen Protestantism in Cuba. Fortunately, we are blessed by extremely able leaders and pastors in the Cuban Church. I was impressed deeply by their intelligence and devotion, and by the vigor of their churches and schools. A number of young men who were trained in our schools, incidentally, are entering public office. The Commissioner of Cabaiguan is an example. One of our pastors, Raul Fernandez of Havana, is serving in the government, without pay, as head of the adult literacy work for the nation.

There are many others of ability in our Protestant churches in Cuba, and rather than single out a few at the expense of the many, I would like to say how impressed I was by the Presbytery of Cuba and its officials who were my hosts: Francisco Garcia, superintendent for Presbyterian work in Cuba; Alfonso Rodriguez, president of Union Theological Seminary in Matanzas; and Emilio Rodriguez, superintendent of Presbyterian schools in Cuba.

Finally, certain conclusions emerge from my experience and that of others:

1. Cuba is relaxed and friendly to visitors, despite anti-American expressions by a few government officials. We should remember that Latin American politicians and papers sometimes make emotional statements that apparently reflect momentary reactions rather than deep popular convictions, for the people were always cordial and gracious. Neither should we gauge Cuba by American news reports that too often single out the spectacular at the expense of the normal and general.

2. The Cuban people not only feel warmly toward us, but need our friendship, our understanding, our technical skills, and investments particularly in this fluid, difficult period when some devoted but inexperienced men are trying to build a stable society. Substantial tax relief is given to new industries. Under land reform, a person may own and use as much as about 3,300 acres for sugar cane or cattle, and may contract to buy cane or cattle off the fields of others. Visitors will find a balmy climate and a friendly people.

3. We should rethink our policies toward Latin American lands. Vice-President Nixon has advised that we treat democracies cordially, but give only an official handshake to established dictatorships. Cuba is not the only nation where the situation is fluid, and it is very much in our national interest that we do everything to strengthen the forces of democracy and freedom.

Broadcasting: Ailments and Cures

James Wine, a spokesman for the National Council of Churches, told the Federal Communications Commission last month that radio and TV networks and individual stations are doing violence to the "public interest" in both their programing and advertising policies.

Mr. Wine said current practices are harmful. He pointed to the "scheduling of programs loaded with violence and criminal situations during the hours when children's listening and viewing are at their highest. . . . Another [harmful practice] is the use of the central character in children's programs to sell the sponsor's goods in high-pressure, hucksterish fashion. This taking advantage of the loyalty and affection of the young is exploitation at its worst. The use of half-truths and exaggerations, not to say plain falsification in broadcast advertis-

At public hearing held by Federal Communications Commission, Mr. James Wine, spokesman for the National Council of Churches, speaks of radio, TV failings.

ing, is not in the public's welfare. . . . Mediocrity is the rule rather than the exception in program planning."

Mr. Wine believes the Commission has authority to regulate the broadcasting industry and to insist on conformity to the highest standards.

Pastor Aids Settlement Of Labor Dispute

The efforts of a Presbyterian minister, Dr. Lloyd Allan Peterson, of Albert Lea, Minnesota, have brought labor and management representatives back to the bargaining table in a bitter strike in the meat-packing industry. Representatives of Wilson and Company had refused to bargain further with the United Packinghouse Workers on strike in Albert Lea, alleging "illegal acts" on the part of the union, a charge which union officials denied.

Dr. Peterson, who numbers striking union members as well as the local plant manager among his congregation, was unanimously chosen to try to bring the two parties to the dispute together again, after violence in the city had resulted in the formation of a committee of concerned community leaders. During his efforts at compromising the differences, which included a trip to the company headquarters in Chicago, the violence in Albert Lea continued, and Governor Orville Freeman, who had previously urged both company and union officials to resume negotiations, declared martial law.

Exactly how Dr. Peterson managed to get the two groups together, he has declined to reveal. But the draft formula finally accepted by James D. Cooney, Wilson president, and Ralph Helstein, president of the union, was largely his handiwork. While Governor Freeman was a guest at Dr. Peterson's home, after attending services at First Presbyterian Church, the final touches were put on the agreement to resume bargaining.

This is Dr. Peterson's first effort as a labor negotiator, his previous activities having been chiefly in church and youth work. He has been moderator of the Synod of Minnesota, as well as chairman of the governor's state conference on youth.

A replica of a street in Hong Kong, complete with squatters' shacks, was constructed in London's Trafalgar Square to give Britishers a vivid conception of how the one million refugees from Communist China are living. The display was erected by the British Council of Churches to aid its drive for $1,400,000 refugee relief funds in connection with the international World Refugee Year.

Trinity Scientists Attack Cancer, Muscular Dystrophy

United Presbyterian-related Trinity University in San Antonio, Texas, is a revealing example of a new trend in today's higher education which shifts considerably more emphasis to postgraduate studies and original research.

Contained within Trinity's beautiful lift-slab buildings are several modern laboratories where scientists are conducting investigations that are vital to the life and health of the whole human race.

Professor Tom P. Sergeant, head of the biology department, is giving almost full time to research in cancer. Not long ago, Dr. Sergeant developed a vitamin compound that marks a major breakthrough in the never-ending struggle to find the cause and cure of this dreaded disease.

His compound, reported to the National Tissue Culture Association in 1959, stimulates cell growth reproduction. It may enable future researchers to isolate some of the reasons why body tissues suddenly turn wild and cause a malignancy.

Dr. Sergeant teaches a course in tissue culture, one of the few such courses offered by only half a dozen institutions in this country. Asked to explain the difference between healthy and cancerous tissues, he says, "It is the activity of cancer cells that distinguishes them from the normal." Cancer occurs when the cells of one tissue cross the boundaries and invade the cells of other tissues. "This invasion of cells by other cells makes for malignancy."

A pathologist also knows that a malignant tissue often presents characteristics that differentiate it from a normal specimen. He is trained to detect the signs of abnormal growth, such as numerous nuclei configurations, unusual cell shapes and sizes, enlarged cell nuclei, or irregular staining under microscope.

As Trinity moves into a graduate studies program, the department of biology will be one of the first to offer the Ph.D. In great measure, this readiness for graduate study in biology is the result of Dr. Sergeant's experimentation and accumulation of expensive equipment.

Sergeant's instruments include a phase-contrast microscope with camera attachment that enables him to make movies of cell growth and division. By the deft use of film, he can accelerate the process to the delight and instruction

of student audiences.

His laboratory includes intricate devices for separating various complex solutions. He can take a drop of blood and, with the ingenious employment of electricity, divide it into its component parts, depending upon what is wanted. By this means, he has secured, separately, the alpha, beta, and gamma globulin.

He has a machine, called a micromanipulator, that can take a cell and cut it in half and pull out the nucleus. This is done with microscopically minute glass knives and hooks.

Sergeant uses such other costly units as an incubator, where he keeps old tissue alive and growing, and a centrifuge for rapid separation of various fluids.

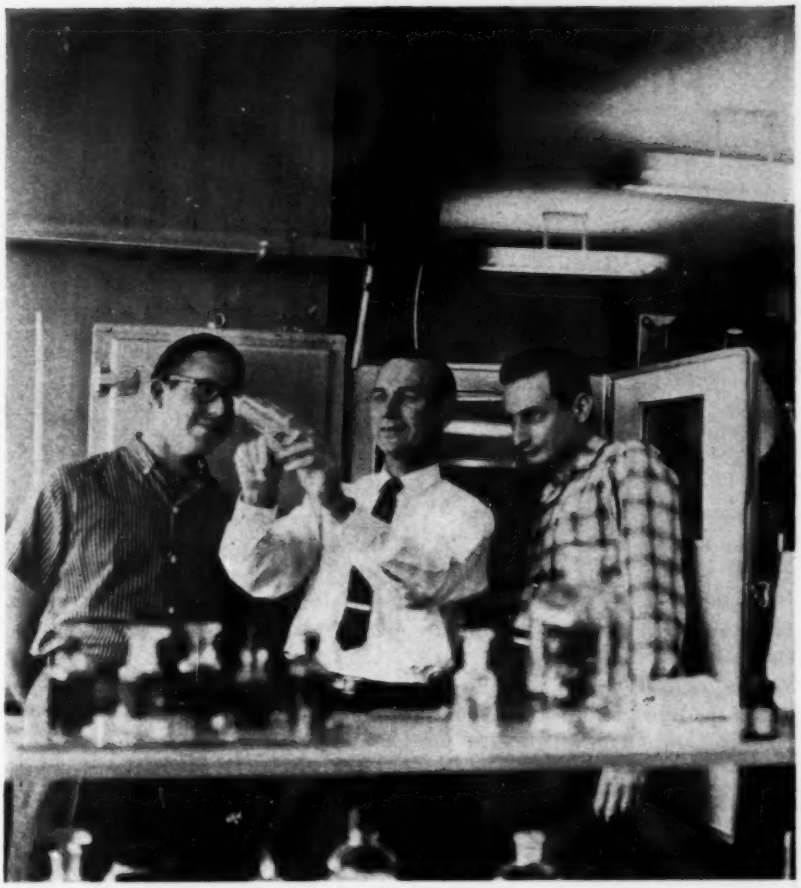
Dr. Sergeant has two student assistants working with him on the potentialities of tissue culture for cancer control. Charles Levinson, an M.A. candidate from the University of Texas, will continue with doctoral work in tissue culture. Sidney Smith, a senior student at Trinity, is interested in medical experiments in the healing of wounds.

These young men, together with Dr. Sergeant, have investigated properties of compounds known as chelating agents, some of which have been employed in the treatment of radioactive poisoning. The only known cure for beryllium poisoning is a chelating agent. "Persons suffering from Strontium 90 (the deadly by-product of atomic bombs) may be effectively treated by such means," Dr. Sergeant says.

Another scientist at Trinity, involved in pure research, is Dr. Walton B. Geiger, in the field of bio-chemistry. His work is supported by three sources: National Health Foundation, National Heart Institute, and the National Muscular Dystrophy Foundation.

Dr. Geiger has made discoveries in muscle allergy reaction that together make up a step in the direction of a cure for muscular dystrophy, the disease that destroys muscle coordination in millions of sufferers all over the world. Dr. Geiger's investigations have added more understanding of the process by which muscles are stimulated.

Dr. Geiger spent the 1958-59 academic year as a Guggenheim fellow on the faculty of the University of Amsterdam, working in the department of physiological chemistry. He now serves in a dual capacity as research professor at Trinity and as a fellow of the Southwest Foundation for Research and Education.



Biologist Tom P. Sergeant *(center)* of Trinity University, San Antonio, Texas, trains student assistants in research on cell reproduction relating to cancer.

The relation between this Foundation and the University has been further established by the appointment of General Elbert de Coursey, director of the Southwest Foundation, as the director of research for Trinity.

Another facet of Trinity's new development is the recently established Psychological Evaluation Center. Under the direction of Dr. Frances M. Carp, the center will train students in clinical psychology by means of evaluation programs set up in cooperation with the public schools and agencies of the nearby San Antonio community.

The need for trained clinical psychologists is emphasized by the fact that the veterans' hospitals alone have more openings for personnel with this training than the total number of clinical psychologists in the United States.

Trinity University is located in one of the three great concentrations of population in Texas. San Antonio has no other major institution capable of becoming the center of learning which the area needs. There are three Roman Catholic colleges and two junior colleges, none of which has the potential of expansion required to develop a true university.

By 1969, Trinity's centennial year, it is expected that doctor's degrees will be offered in a dozen fields of study. With the renascence of higher education in this country, institutions such as Trinity are making graduate education a high priority. The need for more trained scholars and college teachers is continually growing. Colleges and universities are being asked to extend their graduate programs to augment the work of the few well-endowed and established institutions that have been carrying the load for many years.

—Richard W. Firth

Here's how you can get

A GOOD INCOME FOR LIFE

largely paid for from your own tax savings

It will pay you to investigate this American Bible Society Life Income Plan—so advantageous, a number of business advisors are recommending it and investing in it themselves.

You receive a generous, secure, lifetime income based on the present high value of your stocks, bonds or real estate. (Payments in 1959 were at the rate of 5.5%.)

You save all the capital gains tax.

You save on your income tax . . . on a $10,000 holding, at age 65, as much as $6658 the first year.

You save on estate and inheritance taxes.

You *share* in the world-wide distribution of the Bible through the American Bible Society, founded in 1816 to provide, in cooperation with the churches, the Scriptures in 1137 languages and in Braille for the blind. Mail coupon today.

AMERICAN BIBLE SOCIETY, PL10
440 Park Avenue South, New York 16, N. Y.

Please send me without obligation information on the American Bible Society Life Income Plan on amounts of $1000 or more.

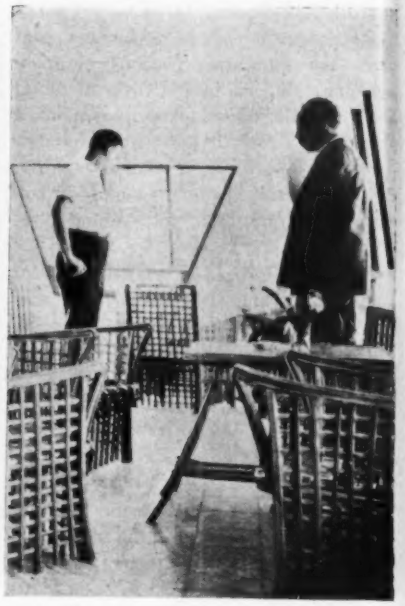
Name ☐ Mr. ☐ Mrs. ☐ Miss _____ (please print)

Address _____

City _____ Zone ____ State ____

UNITED PRESBYTERIAN MEN
Write Paul Moser, Executive Secretary, 475 Riverside Drive, New York 27, N. Y., for further information.

HOTEL GROSVENOR
35 FIFTH AVENUE, N. Y. 3, N. Y.
Well known Assembly Place
for Presbyterians
Come and feel at home
Air-conditioned rooms available
Write for brochure, Dept. PL



Palestine refugee makes furniture . . . that is shown in Gaza display shop. . . .

One Great Hour: Homeless in Gaza

It was in Gaza, in ancient Philistia, that Samson brought his own doom down on his head. It is in present-day Gaza that a quarter-of-a-million refugees from Palestine are sitting around in crowded camps, waiting for something to happen to them.

Although Gaza is a strip of sand twenty-five miles long and four miles wide, fruits and vegetables of fine quality grow there. Tall, umbrella-shaped palms provide not only food but shade for that land of desert and sea.

Since 230,000 refugees moved in with the 100,000 original residents, there has not been enough food to go around. The United Nations Relief and Works Agency (UNRWA) is trying to supply additional food, plus shelter, medical care, and education.

Working with UNRWA is the Near East Christian Council Gaza Area Committee, which is supported mainly by American churches. Directed by Egyptian-born Mounir Henein, it sponsors a diversified and highly imaginative program of relief and rehabilitation projects. Among them:

► **A hut** in the town of Khan Yunis, where ten handicapped men make cane furniture. One man is blind; another has lost an arm; another, a leg; another, both legs. The Committee pays the cost of materials, sends a teacher to train the men, arranges a market for their output.

► **A coffee-stool business** in Deir El Balah Camp, run by five elderly men who knew that Arab males gather at all hours of the day in coffeehouses, where they pull up stools, light up hubble-bubbles (water pipes), and—over miniature coffee cups—discuss politics, foreign affairs, business, their neighbors. UNRWA gave them a workshop; the committee donated materials. Now they work constantly in order to keep up with the demand.

► **A soap factory** at Meghazi Camp, started by seven high-school graduates with "nowhere to go" and nothing to do with either their diplomas or their energies. One of them heard that cottonseed oil could be obtained duty-free

SUNDAY, MARCH 27

Others learn to sew at clothing center.

from Egypt. The next step was procuring a small loan from the Committee, then a building from UNRWA—and a new industry was born.

► **An orphanage in Gaza,** founded and maintained by a local committee with help from UNRWA, the churches, and the government, where seventy boys learn the three R's as well as trades. Ten of the boys make all the shoes for the orphanage, sell the rest to a local market or ship them to children in camps where hookworm is a continual danger. The Committee awards typing and shorthand scholarships to forty youngsters, sends ten of the most outstanding to universities in Cairo, sponsors five for training as laboratory and X-ray technicians in Gaza's Baptist Hospital.

► **A sort of palm-tree factory,** part of a carpenter shop, where fifteen men utilize every fragment of the ubiquitous tree, turning out bedsteads, tables, chairs, wardrobes, dressing tables, brooms, fly swatters, doormats, stuffing for pillows and mattresses, and packing crates. A showroom recently opened in Gaza displays all products of the palm except dates.

► **A sewing center,** where Church World Service bales of clothing are transformed into Arab-style garments, bedspreads, table covers, cushions, pot-holders, schoolbags, rag rugs. Last year six girls at the center made four thousand pullovers for refugee children.

Harvard to Build World Religions Center

A modern two-story center for the study of world religions will be built by Harvard University near the institution's Divinity School.

The new Center, which is expected to be completed by the fall of 1960, will provide permanent facilities for graduate students and visiting scholars of differing religious faiths. In announcing construction of the Center, the University noted that "in future years, a Buddhist monk from Burma, a Shinto priest from Japan, and a Muslim scholar from the Near East, all may be living in the Center, meeting informally with one another and with students studying for degrees in the Harvard Divinity School."

The Center will include apartments for eleven married students and visiting scholars, their wives and children. Its central building will have a lecture room for some sixty students, a library, and a smaller seminar room. On the roof of the central building will be a small chapel or meditation room, where residents may pursue their religious exercises according to the rites of their own faiths.

Clergymen's Anti-vice Crusade Spurs Probe

Protestant clergymen in Wheeling, West Virginia, preaching from their pulpits, have charged that Wheeling is rampant with vice, open gambling, and police corruption. The ministers have launched a drive to rid the city of these conditions.

In revealing how "wide open" the area is, the ministers said that there are at least three big "operators" in the city, and more than one hundred prostitutes, some of whom make $600 weekly. Prostitution, they alleged, is given cooperation by police who escort taxis to houses of ill fame through signals between cruisers and taxis on a "percentage basis." They also claimed that open gambling is practiced in many places and that some taverns specialize in serving liquor to young teen-agers.

At least five of the ministers making the allegations of a "wide open" city laced with corruption, said they would be willing to testify before a grand jury and tell what they know.

One minister, Dr. J. Davis Illingworth of Vance Memorial Presbyterian Church, said he had been "threatened and plagued" by phone calls after delivering

No SUGAR To ADD

No BEATING

Eagle Brand Magic Mocha Frosting

1⅓ cups (15-oz. can) Eagle Brand Sweetened Condensed Milk
1 tablespoon Borden's Instant Coffee
1 tablespoon water • ½ teaspoon salt
2 squares (2 oz.) unsweetened chocolate
½ teaspoon vanilla extract

Eagle Brand is fresh whole milk and sugar pre-cooked to a creamy smoothness.

1. Put Eagle Brand Sweetened Condensed Milk, coffee, water and salt in top of double boiler; mix well. Add chocolate.

2. No beating ever necessary. Cook over rapidly boiling water, stirring often until thick, about 10 minutes.

3. Cool. Stir in vanilla. Spread on cooled cake layers and garnish with nuts. Makes 1½ cups, or enough for tops and sides of two 8-inch layers or 12 cupcakes.

Good in coffee—and on cereal, too!

Borden's Eagle Brand very big on flavor

FREE! Get Elsie's 28-page, full-color "70 Magic Recipes" book.
The Borden Co., Dept. PL-10,
Box 171, New York 46, New York

Name_____
Street_____
City_____ State_____

IS ALL FLORIDA THE SAME?

"Mr. Sun"
tells you what is different about

St. Petersburg
"the sunshine city"

St. Petersburg is unlike the other vacation lands you've seen. It's a family center — metropolitan, yet friendly.

We have kept St. Pete a clean, green spot — the kind of place you'd like to live. We have good schools, modern stores, churches. Some 7,000 new homes in every price range were built last year.

And we live outdoors almost all year. It's easy to find partners for golf, fishing, bowling, or any other activity. We would enjoy being your friend.

We invite you to come and visit —come back to stay.

The new Florida Presbyterian College will start construction soon in St. Petersburg.

Do you prefer hotels, motels, apartments or beaches? We'll send a catalog if you write:

H. R. Davenport, Manager
Chamber of Commerce
St. Petersburg, Florida

Oceanfront...

FORT LAUDERDALE, Florida

Let your tensions evaporate at our enormous pool or broad private beach. Beguiling attractions include dining, dancing, entertainment, the Tapis Rouge, Petite Cafe, pitch & putt golf, shuffleboard. Full hotel facilities. Balconied rooms overlooking Atlantic. Everything's sparkling new. For modest rates, brochure, write: Box B609-P

SEA SHORE RESORT

1901 N. Atlantic Boulevard
Fort Lauderdale, Florida

NOW!

VISIT HOLY LAND

SUMMER ODYSSEY includes Mt. Sinai, Passion Play. WORLD MISSIONS SEMINAR (Oct.-Jan.). Experienced Leaders, economy priced, FREE Illust. Folders.

BIBLE LANDS SEMINARS Box 3-PL. Wilmore, Ky.

his sermon, which had been broadcast over the local radio. Two policemen told him, he said, that they could not enforce the law, and if they did they would be put on the night shift or pushed off the force. Another clergyman stated that police who try to enforce the law "are laughed at at City Hall."

Meanwhile, Prosecuting Attorney Thomas P. O'Brien of Ohio County (W. Va.) said that at the present time "there is nothing in our hands in the form of evidence to present to a grand jury on any of the statements made from the pulpits." He said that he would be "glad to listen to anything."

The pulpit charges prompted press demands for a probe, and five Wheeling councilmen agreed that the "alleged situation certainly should be investigated."

Missionary-Inventor Patents "Electronic Teacher"

On a tour of mission stations overseas, Harold Gallina, an electronics engineer employed by the Commission on Ecumenical Mission and Relations, was impressed by the fact that persons crowded hospital waiting rooms for hours to see a doctor. What an excellent opportunity, he thought, for someone to show and explain movies or filmstrips about Christianity. It was obvious, however, that hospital attendants were already overworked without having teaching duties added to their schedules.

Last month, following a year-and-a half of intensive development, Harold patented a device which is, in effect, an electronic teacher. A simple electronic control added to a tape recorder automatically synchronizes sound commentary with a filmstrip or slides. Although developed for hospitals, the control makes possible a new teaching aid for overseas churches and schools short of staff.

Mr. Gallina came to the Commission's New York headquarters several years ago after working for sixteen years as a researcher for Western Electric Company in Kearny, New Jersey. During that time he also served throughout the synod as a lay preacher.

Another recent invention of his permits a missionary to record a commentary in the local dialect to be played with a movie or filmstrip made in English. The adapter or magnetic head, which is easily attached to the projector, does not destroy the original optical sound.

Harold Gallina's current electronic project is developing a sound system for the Commission's new Ecumenical Training Center at Stony Point, New York. Each classroom will be connected with a public address system throughout the campus. Thus, a missionary-to-be who is ill can hear a lecture from his bed or, if he is baby-sitting, can listen with a headset. Also, a person being paged can converse over the speaker,which doubles as a microphone.

Missionary-inventor Harold Gallina points to electronic teaching aid which permits slides and filmstrips to be synchronized with sound track without an operator.

Church Student Loan Program

Instead of installing a stained glass window or refurnishing a room as a memorial to Dr. Leonard Odiorne, pastor of Westminster Church of Portland, Oregon, who died of a heart attack in 1958, the congregation has established the Leonard Odiorne Memorial Fund to provide loans to students for higher education. By encouraging young people to seek an education, particularly in fields related to the Christian faith, the fund fulfills an often expressed wish of the late pastor.

Several large donations, plus the assets of the modest aid fund launched under Dr. Odiorne's direction, have brought the assets of the Memorial Fund to $17,000.

College students will be assisted through the fund, with preference given to those preparing for the Christian ministry, Christian education, or missionary service. If possible, at least one loan will be made annually to a student attending San Francisco Theological Seminary, and one to a student attending Dubuque Seminary. Dr. Odiorne was a graduate

of Dubuque.

Various criteria, including need, will influence the granting of loans. Students who are members of, or are sponsored by, families belonging to Westminster Church, and who are preparing for the Presbyterian ministry, will get first preference. Race and marital status will have no bearing on eligibility for the program.

Loans will be limited to $1,000 to any one student, $500 in any one school year. A regular schedule for amortizing the loans has been adopted, with interest at 3 per cent.

A board of five members, elected by the session of the church, and consisting of active members of the congregation, has been set up to administer the fund. David E. Abram, who recently headed the church's expansion fund campaign, is first chairman.

New World Council Headquarters Planned

Plans for the new $2,500,000 headquarters of the World Council of Churches in Geneva call for a modern structure with 275 offices and a centrally located chapel, library, and meeting room for 200 to 400 persons.

Details of the headquarters were announced by former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church at the annual meeting of the Friends of the World Council of Churches. He is chairman of the international committee in charge of fund-raising efforts.

A proposed second wing, "to be constructed if and when the need should arise," would contain an additional 169 offices.

Cash and pledges totaling $1,600,000 have already been received, including about $1,000,000 from the U.S., Bishop Sherrill said. The total includes donations from foundations and individuals as well as from the WCC's 171 member Churches in more than fifty countries. Of the $900,000 still to be raised, the Bishop said, a half-million is being sought in America.

The international church center, on which construction will start in March, will be located on an eight-and-one-half-acre tract in a Geneva suburb near the United Nations' European headquarters. It will also house the Lutheran World Federation and the World Presbyterian Alliance, which are contributing to its construction.

"I was amazed when I learned

HOW I COULD GET TAX-FREE LIFE INCOME"

"Like others, I was glad to discover this plan which preserves life income and at the same time strengthens the vital work of the Church."

This new, approved plan initiated by the Foundation offers several tax benefits to those who wish to make a gift of securities, money or property to the Church. For example, life income payments from earnings on the gift are exempt from Federal Income Taxes. There is no capital gains tax when appreciated securities are given. Also, a generous part of the gift is deductible for Federal Income Tax purposes for the year in which the gift is made. Most important, the plan gives one the satisfaction of investing permanently in the greatest Cause on earth.

We'll be happy to show you how this plan will mean more income to you. Cut out and mail coupon today.

The Foundation is the Church's agency to encourage bequests in Wills, Life Insurance Gifts, Life Income Gifts and Annuities.

"To serve the Church in all its work"

UNITED PRESBYTERIAN FOUNDATION

-------- Mail Coupon for FREE Booklet --

UNITED PRESBYTERIAN FOUNDATION
475 Riverside Drive, New York 27, N. Y.
DON EMERSON HALL, *Director*

I would like to know more about your Tax-Free Life Income Plan. Please send me complete information.

Name_____

Address_____

City_____ Zone____ State_____

PL-69

YOU'LL ENJOY YOUR TRIP IMMENSELY!

TRAVEL ABROAD

4 WHEATON TOURS EACH YEAR

1. Spring Bible Lands Cruise—March
2. Summer Bible Lands Cruise—June
3. Europe and Scandinavia—July
4. South America—July

Daily lectures by tour leader. Fine Christian fellowship. Write today for FREE BULLETIN. Specify which tour.

Address: Dr. Joseph P. Free

WHEATON TOURS

BOX 468, Dept. P10 • WHEATON, ILLINOIS

Our 1960 Holy Land and European tours will include Oberammergau Passion Play. Tours to Yellowstone Park, Grand Canyon and Canadian Rockies.

UNITED PRESBYTERIAN MEN

Write Paul Moser, Executive Secretary, 475 Riverside Drive, New York 27, N. Y., for further information.

UNBU...beggar child of mystery

Nothing is known about Unbu. In India, names have a meaning and her name means "love" but she has never had any. She was found in a small village down on the plains in Coonoor, South India, in the early morning, with a coconut shell which she used for begging in her hands. She was sobbing and no one knew how she came to the village. She had evidently been dropped there deliberately by someone during the night, as she had not been there the day before.

She explained the long gash in the side of her head by saying she was torn by the claws of a dog which had knocked her down to take the few scraps of food someone had put in her coconut shell. She shook her head when asked about her mother and father and said she never had any.

She did not know the place she came from but said it was big. She seemed to think she had always been on the streets alone. She had never eaten a regular meal, just scraps put in her shell or some cooked rice or vegetable she bought for a few annas (an anna is worth about two U. S. pennies) when she was lucky enough to be given any. She had never been in a house, she always slept on the streets, and her stomach always hurt.

There are thousands of little Unbus in India—hungry, sick, homeless and friendless. CCF cares for as many as funds permit in CCF affiliated orphanages. In Calcutta alone, thousands live on the streets with families staking out bits of the curb. Here they sit, sleep, wash their clothing, cook their skimpy messes over a fire made from the shreds of dung picked up from the tracks of the skinny sacred wandering cows.

Indian children can be "adopted" and admitted to CCF's 12 affiliated Indian orphanages. The cost is the same in India as in all countries listed, $10.00 a month.

COUNTRIES
Africa (Central), Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Chile, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, Taiwan (Formosa), Thailand, United States, Vietnam, Western Germany, American Indians or greatest need.

Christian Children's Fund, incorporated in 1938, with its 317 affiliated orphanage schools in 38 countries, is the largest Protestant orphanage organization in the world. It serves 30 million meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.
Richmond 4, Virginia

I wish to "adopt" a boy ☐ girl ☐ for one year in.....
(Name Country)
I will pay $10 a month ($120 a year). Enclosed is payment for the full year ☐ first month ☐. Please send me the child's name, story, address and picture.. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving $.....
☐ Please send me further information.

NAME .....
ADDRESS .....
CITY .....ZONE.....
STATE .....

Gifts of any amount are welcome. Gifts are deductible from income tax.

NEWS

Fire Wrecks Girls' Home

An early-morning fire last month destroyed the older girls' home of the Presbyterian Child Welfare Agency at Buckhorn, Kentucky.

The twelve girls who lived in the home are being housed temporarily in the younger girls' home, where cots and dressers have been set up in the dining room. Clothing was obtained by opening Christmas packages which had arrived for the girls and by purchasing shoes. Later, the girls will be relocated in the house which the agency rents to the Presbyterian church at Buckhorn for use as a manse.

The agency, a combined enterprise of the Buckhorn Association, the Presbyterian Synod's Home for Children, the E. O. Robinson Mountain Fund, and the Appalachian Fund, is administered by the Synod of Kentucky. In addition to operating the home at Buckhorn and a branch at Pine Mountain, the agency provides medical care in the area it serves.

Quakers Say Wars Take 71 Per Cent Taxes

Almost 71 cents out of the taxpayer's dollar will go for war, either military preparation or the cost of past conflicts, the Friends (Quakers) Committee on National Legislation reported after an analysis of funds voted by the last session of Congress.

Congress appropriated $46,214,000,000 for military and atomic energy programs based on defense, or 63½ cents out of the tax dollar, the Quaker group said.

In addition, the cost of such items as veterans' benefits, survivors' pensions, and maintenance of military cemeteries amounts to $5,388,000,000, or almost 7½ cents of the tax dollar.

And this does not include interest on the national debt, most of which was incurred during time of war, which will run more than nine billion dollars this year, the committee said.

Despite the heavy emphasis on military expenditures, the Quakers reported that the appropriation for war is a little less than the appropriation for 1958, when military programs took more than 65 cents of the tax dollar, and that for 1957, when they took 66 cents.

By contrast, total foreign aid of a nonmilitary nature costs $2,191,000,000, or only 3 cents of the tax dollar. This

was a substantial increase over 1958, however, when it took $1,422,000,000, or less than 2 cents of the tax dollar.

The Quaker organization said that the various programs of the Department of Agriculture take nearly 6 cents of the tax dollar, the programs of the Department of the Interior require about 2 cents; and all of the social security, health, education, and welfare expenditures of the U.S. government use about a nickel of each Federal budget dollar.

Trick or Treat: Record Gifts Expected

A check for $900,000, representing part of the money collected on Halloween by more than 2,000,000 American children for the UNICEF "Trick or Treat" program, was received last month in New York.

Maurice Pate, executive director of the United Nations International Children's Emergency Fund (UNICEF), said that total contributions are expected to exceed last year's $1,250,000. He received the gift from three persons acting on behalf of the United States committee for UNICEF: the Reverend Edwin L. Shelling, Presbyterian minister of White Haven, Pa.; Mrs. William A. Selts of Kew Gardens, N.Y., representative at the UN of the National Council of Catholic Women; and Moses Moskowitz, secretary-general of the Consultative Council of Jewish Organizations.

The Reverend Clyde M. Allison, pastor of the Bridesburg Presbyterian Church in Philadelphia, in 1950 advanced the idea of encouraging teenagers and elementary school youngsters to take part in trick or treat fun for the Children's Fund on Halloween night. Today the project benefits millions of youngsters in all parts of the world.

India Stresses Family Planning

As a part of the nation's growing emphasis on birth control, India inaugurated a new special observance in December, Family-Planning-Day. During the celebration, according to official government figures, 28,400 new babies were added to the country's more than 400,000,000 population.

Communion vessels 253 years old are consecrated as part of dedication of new sanctuary of First Presbyterian Church of Hyattsville, Maryland. From left: Pastor D. Hobart Evans; Dr. Arthur M. Romig, general presbyter of Washington City presbytery; Frederick Beall and Frank Beall, ninth-generation descendants of the set's original donor. Vessels have been in continuous use by congregation.

FREE

TO THE HARD OF HEARING

Send for your FREE REPLICA of the powerful NEW Telex *Behind-the-Ear* today! Try on this replica in your own home—see how comfortably and snugly it fits behind your ear.

If you are hard of hearing—or have a friend with poor hearing—clip and mail the coupon today. Your free replica of this new Telex hearing aid will be sent to you by return mail.

TELEX

TELEX, Telex Park, St. Paul 1, Minn. (Dept. N301)
Please send me information and a free replica of this new Telex.
Name_____
Address_____
City_____ State_____

PRESBYTERIAN LIFE

WELCOMES ANOTHER NEW ADVERTISER

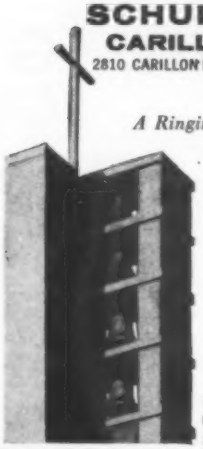
SEE PAGE 29

PRESBYTERIAN LIFE INVITES READERS' CONSIDERATION AND RESPONSE TO THE MESSAGES OF THE ADVERTISERS.

Give Your Church
THIS MEMORIAL ABOVE ALL!

Memorial Bells by Schulmerich!® What a uniquely wonderful way to remember a loved one! And *surely* your church would appreciate receiving these pure-toned Schulmerich bells as a "living" reminder, too . . . as a gift from *you* . . . in your own name. Appropriate plaque, if desired.

SCHULMERICH CARILLONS, INC.
2810 CARILLON HILL • SELLERSVILLE, PA.



A Ringing Tribute!
Loving!
Living!
Lasting!

®Trademark of Bell Instruments Produced by Schulmerich Carillons Inc.

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

Write for catalog G-6

BENTLEY & SIMON Inc
7 West 36 St. N.Y. 18, N.Y.

MEN! . . .
12th Annual Meeting
CHICAGO
Illinois
MARCH
18-20

UNITED PRESBYTERIAN MEN
Write Paul Moser, Executive Secretary, 475 Riverside Drive, New York 27, N. Y., for further information.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR FREE CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 7, SCRANTON 2, PA.

NEWS

Of People and Places

SEMINARY TO MOVE: EXPRESSWAY THREATENS BISECTION

In 1953, the announcement of a North-South Expressway through Louisville, Kentucky, made it necessary for Presbyterian-related Louisville Theological Seminary to acquire a new campus site. In 1954 a 32-acre tract known as the Seneca Park site was purchased. Early last year the board of directors was ready to have plans drawn for entirely new buildings, when an announcement was made that an expressway leg of highway I-64 would bisect the Seneca Park site. A possible Eastern Expressway forced the seminary officials to negotiate for still another location.

From the Southern Baptist Seminary a 21-acre parcel was purchased; and an option was taken on an adjacent 17-acre tract, privately owned. When negotiations are completed, the Seminary will thus have a campus six acres larger than the Seneca Park area. The board hopes to proceed soon with site development and building plans in order to permit the start of construction by the fall of 1960.

YOUNG PEOPLE ATTACK WITH TOOLS

A week-end project recently undertaken by the United Presbyterian Youth of Hudson Presbytery has started an upsurge of desire among other young people's groups to emulate the accomplished results. Armed with paintbrushes, shovels, and rakes, the sixty-strong UPY group went to work refurbishing the 140-year-old Presbyterian church in South Centerville, New York. The "gang" was guided by the church's pastor, the Reverend Harold R. Black , and adult members of the congregation. The interior of the sanctuary was painted, and the church grounds were cleared of two truckloads of debris.

LONG SERVICE TERMS RECOGNIZED

Mr. J. Harry Jones has served as organist of the Carmel Presbyterian Church, Pittsburgh, Pa. (the Rev. Dr. C. B. Wible, pastor), for sixty years. He has never accepted any remuneration. ● Mrs. Christie Smith and Mrs. Doris MacLeod have served for over forty years each as treasurer and organist respectively in the Presbyterian Church of Graniteville, Vermont. They were presented with gifts at an evening testimonial program. Pastor of the church is the Rev. T. J. Crawford.

Clair R. McCollough

LAYMAN NAMED TO HELP HOUSECLEANING IN RADIO, TV

Clair R. McCollough, prominent Presbyterian layman, was doubly honored last month by the National Association of Broadcasters.

Mr. McCollough was selected to receive the 1960 Distinguished Service Award of the NAB at its 38th annual convention in Chicago next April. And more recently, he was named one of six broadcasting executives to an industry-wide committee whose aim will be to bring about a thorough housecleaning in radio and TV and to deal with the ethical and legal issues which face these mass media.

President of WGAL, Inc. (radio and TV), Mr. McCollough is also general manager of the Steinman Stations operating radio and TV stations in Lancaster, Harrisburg, York, Easton, Williamsport, Pennsylvania; and Wilmington, Delaware. He is a member and past chairman of the NAB board of directors; chairman of the Office of TV Information for the industry; a member and past president of the TV Bureau of Advertising; and a past chairman of the Department of Radio and Television of the former Presbyterian Church in the U.S.A. Mr. McCollough's home is in Lancaster, where he is a member of the First Presbyterian Church (the Reverend John M. Gordon, pastor).

For the Record

ANNIVERSARIES:

125th. First, Peoria, Ill. (the Revs. Robert P. Gates and Joseph B. Barnett, ministers).

Memorial, Dayton, Ind.

120th. Central, Petersburg, Ill. (the Rev. Hayward H. McCollough, pastor). At the anniversary dinner program Mrs. Mabel Bennett, Mrs. Mary Curry, and Mrs. Agnes Luthringer were cited for memberships of more than fifty years.

100th. First, West Barnet, Vt. (the Rev. Kalman Sulyok, pastor).

90th. Emsworth, Pittsburgh, Pa. (the Rev. Dr. Leland Merrill Miller, pastor).

DEDICATIONS:

Christ, **Largo, Fla.** (the Rev. Donald L. Airey, pastor), of an education building and the Parish Hall.

Church of the Palms, **Sarasota, Fla.** (the Rev. John W. Stump, pastor), of the first unit, containing a fellowship hall, kitchen, offices, lounge, and Christian education facilities.

Elm Street, **Alton, Ill.** (the Rev. William R. Kimbrough, pastor), of a new manse.

The Village Church, **Northbrook, Ill.** (the Revs. Harry P. Lundell and Roy N. Johnson, ministers), of a new church.

First, **Fairborn, Ohio** (the Rev. Robert H. Bates, pastor), of a sanctuary and a Christian education building.

Presbyterian Hospital, **Philadelphia, Pa.** (Robert C. Millar, administrator), of a new patient wing. It was named the A. K. Wright Wing, honoring the man who contributed more than a million dollars toward the cost of the building.

NEW CHURCHES ORGANIZED:

Trinity, **Bartonville, Ill.** (the Rev. Ben S. Haddick, pastor), with fifty-three charter members.

St. Andrews, **Rockville, Md.** (the Rev. J. Wiley Prugh, pastor).

Ronco, Pa., with ninety-two charter members. The church is a member of the Klondike Parish (the Rev. William D. Keeling, director).

INDEX

An index of the 1959 issues, Vol. 12 of PRESBYTERIAN LIFE, is being printed for the convenience of subscribers. Indexes for 1956, 1957, and 1958 issues are also available. Send 20 cents in stamps for each index desired to PRESBYTERIAN LIFE, Witherspoon Building, Philadelphia 7, Pennsylvania.

"I HAVE 100 BROTHERS AND SISTERS..."

"We live in the Appalachian Mountains of eastern Kentucky. That's the place you read about in the newspapers that has all the coal strikes and terrible floods.

"Our 'home' is called the Presbyterian Child Welfare Agency. That's at Buckhorn, in Perry County.

"We used to live with our real mothers and daddies, but — I don't know — somehow or other they didn't take care of us, and some of the kids' mothers or dads are dead. Now we live in cottages and have house parents.

"This is a wonderful home. Mr. McClure says it was incorporated in 1956 to continue the work of the Buckhorn Orphanage that was started in 1914 and the Kentucky Synod Home for Children that was started 'way back in 1867. Our home is sponsored by the United Presbyterian Church, and helps children from all over the state.

"Mr. McClure says this is the largest Protestant child-care and child-placement agency in Kentucky. They take real good care of us, and send us to doctors and dentists when we need them.

"The doctor and dentist look at us real good when we first arrive. And the kids who are sick all the time (Mr. McClure calls them chronically ill) or the handicapped — you know, crippled or something like that — go to other places that can take care of them better.

"Our home is licensed by the State Department of Economic Security to place the kids who live here for adoption and foster home care.

"Little kids, under six, don't usually come to stay, only when they will be able to go to live in a foster home pretty soon. Most of us would like to live in foster homes, too, if someone would take us.

"They tell us that if we study real hard, some nice people might help us go to college or to a vocational training school, after we graduate from high school. The older kids here sure would appreciate that.

"Our home is partly financed with endowment income and the help of interested foundations and individuals. But we need lots of help from other Presbyterians everywhere to maintain and expand the services of our home so other kids can come and live here . . .

"Won't you please help us? Fill out this coupon today and send it to Mr. McClure, or, write him a letter and he'll send you lots more information about our home and my 100 brothers and sisters."

THE PRESBYTERIAN CHILD WELFARE AGENCY
The Rev. Robt. G. McClure, Administrator
Buckhorn, Kentucky

I wish to sponsor a child in the amount of:

☐ $10 per month to provide care for a child

☐ $20 per month to provide board at the PCWA

☐ $50 per month to provide a Christian foster home

I enclose $..... for 1st month, $..... for six months. I understand that I may correspond with "my child." I understand that I may drop my sponsorship at my discretion.

☐ I cannot sponsor a child, but my $..... gift is enclosed.

☐ I am interested in PCWA. Please send more complete information.

(Contributions are deductible from income tax.)

A UNITED PRESBYTERIAN CHURCH AGENCY

YOU CAN SAVE YOUR HEARING!

The United States Public Health Service has published a booklet of vital interest to all who care about their hearing. This booklet, entitled "How to Protect Your Hearing," tells what can cause a loss of hearing, and how to guard against losing your hearing. It offers valuable suggestions to those who have suffered a hearing loss. It explains the problems of hearing difficulties in children. To obtain a free copy of this reliable, authoritative booklet, simply fill out the coupon below.

-----FREE BOOKLET-----

For your free copy of "How to Protect Your Hearing," plus descriptive literature on Zenith Hearing Aids, just write:

Zenith Hearing Aid Division, Dept. 500C
6501 W. Grand Ave., Chicago 35, Ill.

NAME

ADDRESS

CITY ZONE STATE

Now Many Wear

FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor" (denture breath). Get FASTEETH at drug counters everywhere.

Brand Names make wise buying easier!

For dependable quality and consistent satisfaction you do better with brands you know; get to know those you see advertised in this magazine.

To get the most for your money *buy by Brand Name and be sure!*

A Brand Name is a maker's reputation

CONFIDENCE BRAND NAMES SATISFACTION

BRAND NAMES FOUNDATION
INCORPORATED
437 FIFTH AVENUE, NEW YORK 16, N. Y.

WE'VE BEEN ASKED

Question: Could Jesus write? Did he ever write anything?

Answer: In the King James Version of the Bible we read in John 7:53-8:11 that Jewish leaders brought to Jesus a woman caught in adultery. When they asked him what punishment he thought should be given her, he stooped down and wrote with his finger on the ground. What he wrote, or whether he wrote anything important, is not said. This is the one passage in the Gospels which says that Jesus wrote anything.

But this passage is not in the earliest and best ancient copies of the Gospel of John. It therefore was not in the original Gospel of John, but evidently was added later. So we have no clear, explicit proof that Jesus could write. But we know that he could read. Luke 4:16-20 tells that on a Sabbath he read the Scripture lesson in the synagogue service. So it is reasonable to think that he could also write.

We have no evidence, however, that Jesus ever wrote any book or list of sayings. The gospel story was first told in oral form. Later it was written down in early (probably short) forms (Luke 1:1). Finally the story was written out in our four Gospels for the use of the Church.

Question: What is a tithe? Does the Bible say that we must all give one-tenth of our income to the Church?

Answer: The word *tithe* refers literally to one-tenth of one's crops or income, given to support one's religious fellowship in all its activities. The majority of the Bible references to the tithe are found in the Old Testament. A tenth was to be given to support the priests and sacrifices and temple.

In the days of Jesus, the scribes and Pharisees were very careful to tithe even very small plants (herbs). Jesus criticized them for being so careful about such small items while they neglected such central things as "justice and mercy and faith" (Matthew 23:23; Luke 11:42; 18:12). But while he made it clear that tithing small plants is much less important than "justice and mercy and faith," he added that these greater things should be done "without neglecting the others." These last words indicate that he did not condemn or abolish the practice of tithing.

It is often said that "we are not under law but under grace" (Romans 6:15), and so we are not bound by any fixed rule about our giving. In general I agree with this; our Church does not make its members tithe. Good living is doing willingly what is good, it is not merely obeying external rules; and not everyone is in the same outward situation. There are some Christians who can and should give much more than a tenth of their income for the various forms of the work of the Church. There are some who in emergency or family crisis cannot give a tenth. But what should make us think is that while we boast of our freedom in Christ and say that we are to give as a privilege without being under a law, actually we as a Church give far less than a tenth. When voluntary Christian gratitude is far less liberal than the giving of those who give by fixed rule, it should make us ask whether our talk about freedom from rigid rules is an alibi for irregular or inadequate giving instead of an open door to the privilege of solid, regular, loyal giving. The basic idea of the tithe, that every worshiper should be a regular, conscientious supporter of the work of Christ, is something we may rightly expect every Christian to accept and practice willingly out of gratitude to God for all his goodness to us.

Question: Why did you say that there are no sixth and seventh books of Moses? I have seen these books in print.

Answer: There are dozens of books in print which, though they claim to be the work of ancient authors, are really the work of medieval or modern writers. E. J. Goodspeed once wrote a book called *Modern Apocrypha*, in which he described sixteen books that claim to be from New Testament times and tell about Jesus and the apostles. Not one of these books was written in those ancient times. So also there are books that claim to be from Old Testament times but are really much later writings. These so-called sixth and seventh books of Moses are of that sort. Moses did not write them, and they tell us nothing dependable about him. As I said in my August column, "I know no writing that is really a sixth or seventh book of Moses."

—FLOYD V. FILSON
Professor of New Testament
McCormick Theological Seminary

SEEN AND HEARD *by John R. Fry*

The New-Style Hero

For about fifty years the hero in American movies has been a pure-hearted, virtue-loving, swift-shooting, good guy who eventually heads off the crooks at Apache Pass. During the last three years that hero has been changing. *Gunsmoke, Have Gun, Will Travel,* and *Maverick* have reflected the dramatic turnabout on the TV screen. Here we find heroes who are sometimes cowardly, who often lose fights, and who occasionally are themselves moderately crooked. Above all, the new-style heroes are interesting fellows who get into interesting, often amusing, situations.

Gary Cooper (in "The Wreck of the Mary Deare") decides what to do next.

Two movies currently playing around the country feature a hero with the new look. Ironically, the hero in both movies is played by Gary Cooper, a name quickly associated with some old-style heroics in the grand tradition of Hollywood shoot 'em ups. Mr. Cooper in *They Came to Cordura* appears as an Army officer assigned the job of rounding up some Congressional Medal of Honor candidates in order to bolster morale in the U.S. Army just before World War I. Cooper observes a brief fight between an American cavalry detachment and some Mexican guerrillas. He spots the "heroes" and takes them off to Cordura for their medals. But the candidates do not want the medal, for various reasons. They are not brave men, really, and certainly not supermen. All of them are cads. But duty is duty, and Cooper manages to present them safe and almost sound to the medal-giving authorities at Cordura.

The Army and Navy have protested this film because it treats the Congressional Medal of Honor in a derogatory light. They got the point. The movie seems to say that little significant difference exists between the rigid, duty-bound Cooper (who really believes in bravery but is himself a practiced coward) and the brave men (who don't believe in bravery but have done well in combat). Look into a hero, and you find a coward; look into a coward, and you find a hero.

Debunking the hero is a laudable enterprise that is even more successfully carried off in *The Wreck of the Mary Deare*. In this film Gary Cooper shows up as a sailor. We meet him first as the only man on a ship that is plowing unguided through the English Channel. He is the captain of this ship by virtue of the fact that he, as the first mate, has recently killed the captain in an act of self-defense. The crew has abandoned the ship (thinking Cooper dead) in a plot to sink the ship and let the owners pull off a sneaky deal on the insurance company. Cooper foils this plot by running the ship onto some rocks where it can be inspected by a board of inquiry and the whole dirty business discovered.

Why does he do it?: (1) to save his skin; (2) to regain his Master's license which was lost because of unfortunate misconduct of a crew on a ship he captained. He has little concern for justice, for the right, or for honesty. He is concerned about Cooper. For that reason he can be called a canny man or a brave man, but certainly not an Apache Pass-type hero.

Gary Cooper is a brilliant actor. Maybe he is fed up with the big, strong, wonderful, Hollywood man idea and has brought some of his genuine understanding of what men are to these parts. That is speculation. But he has revealed through these performances that heroes are not born or made. Men do curious things for curious reasons that have nothing to do with heroism. And this IS the new-style hero: a curiously interesting fellow who wouldn't be caught dead at Apache Pass.

Revlon sponsored a delightful "Tonight with Belafonte" in mid-December. This was an hour-long "special" that was introduced and concluded but not punctuated by commercials. A new day may be dawning in the handling of commercials and in presenting entertainers, too. An "integrated" cast performed beautifully without calling attention to itself as integrated. Here is a bouquet to Revlon —the flowers after the brickbats.

YOU can forget MONEY WORRIES

through...

PRESBYTERIAN ANNUITIES

Thousands today are living longer, happier lives, with complete freedom from money worries, through participation in the Presbyterian Annuities Plan.

This plan, sponsored for over 70 years by the Church Boards, is very simple. You can start with as little as $100, and you will receive a guaranteed income for the rest of your life.

At the same time you have the satisfaction of knowing that you are helping your Church in its vital Christian work.

You earn up to 7.4% on your investments, depending on your age. You also enjoy larger income tax savings which apply to this Gift Annuity Plan.

ALL THIS WITH PRESBYTERIAN ANNUITIES

- Guaranteed income for life up to 7.4% depending upon age, for any amount from $100 up.
- Liberal income tax savings—savings on estate or inheritance tax—no re-investment problem.
- Proven security—no worry—no risk.
- No legal fees—no medical examination—no age limit.
- Income never varies, never misses—backed by 70 years of investment experience.

MAIL THE COUPON NO OBLIGATION

PRESBYTERIAN ANNUITIES
475 Riverside Drive, New York 27, N. Y.

I am interested in Presbyterian Annuities. Please tell me what percent income I would receive, my date of birth being .....
month day year

At present I am most interested in
- ☐ Board of National Missions
- ☐ Ecumenical Mission and Relations
- ☐ Board of Christian Education
- ☐ United Presbyterian Foundation

Please send me free booklet explaining all details.

Name.....

Address.....

City.....State..... PL-1-15-60

CURRENT LITERATURE

Recommended by Presbyterian Boards and Agencies

● **Why I Came Back to Christianity,** by Dr. Lin Yutang. Reprint of the *Reader's Digest* condensation of an article which appeared in PRESBYTERIAN LIFE, April 15, 1959. 3¢ each.

● **An Audiovisual Primer.** A guide for the audiovisual counselor of the local church. 30¢.

● **Summer Adventures for Senior Highs.** A description of summer activities (conferences, study tours, work camps, caravans) which usually take place away from the local church. 5¢ each, or 50¢ a dozen.

● **Christian Tithing — A Privilege.** Robert E. Speer's tithing classic reprinted in two-color, twelve-page illustrated leaflet. $2.50 per hundred.

● **Town and Country Journal,** by Janette T. Harrington. An illustrated, magazine-type booklet about United Presbyterian activities in rural areas. 20¢.

● **Cowboy-Style Visit to Southwest Missions,** by Carl G. Karsch. Story of last summer's "bedroll" seminar, when forty United Presbyterians visited mission schools, hospitals, and churches in Arizona and New Mexico. Reprint from PRESBYTERIAN LIFE. 5¢.

● **Chansung's Confession,** by William N. Blair. This novel, by the author of *Gold in Korea*, shows how the war between Japan and Russia in 1904 affected the spiritual movement in the Korean Church. $1.50.

● **Presbiterianismo No Brazil.** 160-page pictorial brochure tells the story of Presbyterians in Brazil from 1859-1959. Text in English and Portuguese. $1.25.

Order from Presbyterian Distribution Service:
225 Varick Street, New York 14, N.Y.
416 S. Franklin St., Chicago 7, Ill.
234 McAllister St., San Francisco 2, Calif.

BOOKS

Reflections of the Church in Several Mirrors

ONE OF the most fashionable things to deplore nowadays is the expectation that local pastors will be above all else congregational expediters. A glimpse of some fictional pastors engaged in this impossible, and somewhat dangerous, enterprise, as well as an analysis of other types of imaginary clergymen, may be found in Horton Davies' **A Mirror of the Ministry in Modern Novels** (Oxford, $3.75). Mr. Davies, professor of religion at Princeton University, has surveyed a cross section of the last hundred years of novels about ordained heroes, and has grouped them in categories. He discusses, for instance, "Preachers and Evangelists," "Divines in Doubt," and "Pilgrims, Not Strangers" (these are the missionaries, including the inevitable Mr. Davidson of *Rain*).

Not news, but hard for Protestants to swallow, is the fact that the novels having to do with Roman Catholic priests are, by and large, better fiction and more interesting than the ones about Protestant ministers. The priest is allowed to be a sinner, as the pastor is not supposed to be, and the examples Mr. Davies uses seem to be possessed by God in a consuming way not equalled by even their most persuasively portrayed Protestant counterparts. Mr. Davies' editors have occasionally left a participle dangling, but these *gaffes* cannot spoil an interesting book.

If Protestant pastors do not look very noble in fiction, neither do Protestant congregations in fact, judging by **The Church as Employer, Money Raiser, and Investor,** by F. Ernest Johnson and J. Emory Ackerman (Harper, $4.00). The major section of this study is based on questionnaires sent out to ministers of a number of denominations to try to discover how they were making out financially. Though the highest average cash salary reported was paid by the Presbyterians U.S.A., it was not exactly astronomical ($4,436 in 1956, when the survey was made—$5,142 as of December, 1958). More startling and depressing are the facts about salaries paid to sextons and church secretaries. The former averaged $2,534 for full-time work, in all denominations reporting. Church secretaries made about $200 more a year than the sextons.

Perhaps the most interesting section of the book, though, deals with the way the church makes its money. Although not documented by a thorough survey, this section raises many an embarrassing question for a congregation. The ethics of card parties, paid ads in church bulletins, money-raising sales, and high-pressure, competitive "stewardship" campaigns are only the beginning. Should the church accept "tainted" money? And what money may be said to be "tainted"? Some churches are firm about money derived from liquor or tobacco sales, but none seems to be especially concerned over money made through the making of armaments. Do big givers, merely by their presence, influence church policy unduly? Johnson and Ackerman make a few cautious, limited generalizations in these areas, but it is evident that the church has not really grappled with many of the ethical dilemmas.

Toward the end of **The New Shape of American Religion** (Harper, $3.50), Lutheran minister Martin Marty begins to get down to specific suggestions aimed at the regeneration of the local congregation. The historical and diagnostic sections of the book are interesting, in spite of Dr. Marty's rather tortuous style. But the real meat lies in the sections on "The Poise of the Parish" and "The Practice of the Parish." Here are analyzed the things which keep local congregations from functioning as they ought: the "comfortable adjustment" of the church to the society around it; the necessity for each local church to "pull a certain weight for the denomination"; interchurch competition, for money and members; the equating of "successful" or "creative" with "big and growing." Here also are offered suggestions for the revitalizing of parish life, some of which will be hard to take because they run so counter to the current American stream.

Dr. Marty believes, for instance, that rather than concentrate on numbers, a pastor would be well advised to find and train "the Remnant," which "is not often where parochial leaders think it should be." Rather than concentrate on being all things to all people, the parish should stress, in its worship, its teaching, its discipline, the vocation of its people, "the Difference" between the Church and the world. The adoption of his suggestions would be the beginning of the end of mere faith in faith. —J.G.H.

The Best Circles

SOMETIMES I get so tired of just going around in circles," I overheard myself complaining the other day. Of course, the circles I move in are the best circles. I don't mean that they are the circles of the socially elite, but merely the ones that are the best for me, the most comfortable and the most congenial. The faces I see at my Church Circle are, many of them, the same ones I encounter at the Eastern Star, the Women's Club, or the P.T.A.

Unconsciously, I suspect, I am running around in these circles because the slight dizziness induced in the process is agreeable. It blots out thought and tends to extinguish terror. Lulled by the gentle motion of going around in the best circles, I am able to forget that maybe, really, none of it amounts to very much.

The people in the circles I move in are generally a lot like me. All of us drive the car-pool, read an occasional best-seller, and have three squares a day. Sometimes, when the meetings start with luncheon, the squares are a little too ample for comfort. We live in neat, comfortable houses, and all of us have an income coming in regularly—not as much as we'd like, but more than sufficient by the standards of, say, the folks in the inner city we left when we went to suburbia. We all understand each other, or think we do, and we all take a great interest in the problems of Africa. None of us has ever kited a check, or even been in a position where it seemed tempting to steal something, not since we died of shame at being caught taking fifty cents out of our mother's pocketbook when we were nine. Now and then, naked personal tragedy overtakes one of our number, and we are brought, for a moment, face to face with the reality of suffering. But then the waters close over, and the smiling circles go on revolving almost as before.

Yesterday, I met one of my fellow church members and remarked that I hadn't seen her at Circle meeting. "I'm afraid I can't come to Circle any more," she said. "Maybe in the fall."

"Too busy?" I asked. "But we're all too busy."

She really is too busy, I discovered. She has taken on a class in ceramics at the state institution for juvenile delinquents, three afternoons a week. Lots of the girls don't know who their fathers are, she told me, and some of them swear in every other sentence. It must be different from the polite and proper and soothing atmosphere of our Church Circle. I wish I had the courage to try it.

Priscilla

IF youre STOUT

Send for This FREE Style Book

SAVE MONEY on smart dresses and coats, Sizes 38 to 60, styled to make you look slimmer. All at really LOW prices.

The luxury look of Cotton Lace in a coat-style Dress is accented with matching linen-like rayon. Hand washable. Only $7.98. Others $2.98 up.

$7.98

Mail Coupon for Free Style Book.

Lane Bryant DEPT. 39 INDIANAPOLIS 7 INDIANA

Please mail me FREE Style Book for Stout Women. (39)

Name

Address

Post Office Zone State 8-6

UNITED PRESBYTERIAN MEN

Write Paul Moser, Executive Secretary, 475 Riverside Drive, New York 27, N. Y., for further information.

NEW MONROE FOLD-KING FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

BIG NEW 1960 CATALOG FREE

Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE

THE MONROE CO., 64 Church St., Colfax, Iowa

Deepen your Devotions during Lent..

If you do not already have daily devotions in your home, the time to start is right now, in the weeks leading up to Easter.

For this time of prayer and meditation, The Upper Room affords a fresh, meaningful daily devotional guide.

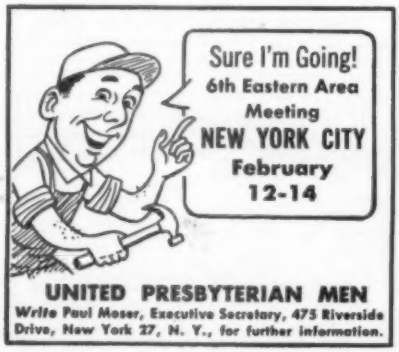
Those who do not receive The Upper Room through their local church will find a yearly subscription is the simple, easy way to get it. A full year (six issues) of The Upper Room costs only $1, three years $2.

Send your subscription now, to start with the March-April issue — the Easter number of The Upper Room. Address

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVE. NASHVILLE 5, TENN.



UNITED PRESBYTERIAN MEN

Write Paul Moser, Executive Secretary, 475 Riverside Drive, New York 27, N. Y., for further information.

CHILDLESS COUPLES

(Continued from page 15)

the most intricate and possibly the most profound is that of a woman mourning for a baby lost at birth. There are complex physical reasons for this, involved with the delicate glandular balances at that time, but there is much more.

To avoid rending the hearts of adults who have lost or have never had children, my husband has consistently refused to preach the usual Mother's Day sermon. It has been amazing to note the reaction to this from childless couples, and single people, too, for whom this day has often been a wrenching reminder of their loneliness. One couple, well past their fiftieth wedding anniversary, came up after the service last Mother's Day. The wife said, "We had a son once, who only lived for one day. Neither of us has ever really gotten over it." The husband spoke up, "But I think that having to go through something like that together makes you closer to each other."

We are also apt to make cutting snap judgments about the parents of an only child. Recently the name of a friend of mine drifted past my creamed chicken at a church district women's meeting. One woman down the table was saying to another, "She flutters over that child if he has the slightest sniffle. If she would just have some more children and stop giving all her attention to Bruce, they'd both be better off." The woman they were discussing has wanted for years to have another child. And I do not know any parent of an only child who would have chosen that situation.

Research about fertility is burgeoning hopefully. One of the interesting trails it has taken is a study of the Hutterites. They are a religious sect, Anabaptists, who emigrated from Russia to ninety-three small, self-contained hamlets in Canada and bordering Northwest states of the U.S.A. "It may well be that the Hutterites are the most fertile group in history," reported *The New York Times*. Researchers are curious to know whether, and in what way, the close-knit religious life the Hutterites lead may give them a unique "absence of psychic strain" which might explain their astonishing fertility statistics.

Everyone who has struggled with the mystery of infertility knows that it foments an inner turmoil on the deepest levels. For the wife, childlessness cuts away at her very nature as a woman. She has a sense of failing at her primary function. She has to undergo, twelve times a year, a tantalizing hope, a bitter disappointment. Is there any other cycle of strain comparable to this?

For the husband, inability to have a child threatens his masculinity and his sense of being part of the ongoing of humanity. Even though medical tests may have shown that childlessness is not his fault, he is aware that people will casually assume it is his failure. Also, he may quite simply love children, and feel chill with longing when he sees another man tossing a football to his son.

The chances are that the childless couples we know, and those with a solitary "spoiled" child, did not choose this state of affairs. There usually are complicated, heartbreaking reasons. No one of us can see deeply enough into others' lives to judge.

"Well, it should seem like my chicken Tetrazzini—I brought it!"

SECTARIAN SCHOOLS AND THE PUBLIC PURSE

(Continued from page 23)

the nun her living allowance.

School buses transport the children in time for Mass before the opening of school, and those who do not wish to attend Mass must sometimes stand about in the cold, since there are no teachers to supervise them inside the school. According to the testimony of C. Stanley Lowell, POAU executive director, given before a Senate committee, one POAU representative visiting a school in Indiana "was informed that while some Protestant children initially do not attend Mass, they are generally, before long, persuaded to join their schoolmates at this worship."

"Captive" schools are hard to free

That "captive" schools are a flagrant violation of the principle of the separation of Church and State goes without saying. To get any redress is a more difficult thing. Where a school is taught by nuns or brothers, it costs the community less than would an ordinary public school. Catholic parents are supposed to send their children to Catholic schools, although only about half the Catholic children in the country appear to be in such schools. To have a public school which is, in effect, a Roman Catholic school spares parents the expense of tuition in addition to their local school taxes.

Thus everybody, except the minority of Protestants, Jews, and unbelievers in town, is happy. To go to law in order to get a genuinely public school in such instances is expensive, though POAU helps try a certain number of these cases. Moreover, if you are one of a very small minority of Protestants in a largely Catholic community, it may cost you your job to make a complaint.

In some cases, judgments have been won in the courts, but the school boards have gone on blandly operating public schools as if they were parochial ones. Sometimes the courts in a given area are, perhaps understandably, loath to take any vigorous measures. Thus, according to POAU, while some such schools have been freed from sectarian influences, new violations keep springing up.

Not all sectarian influence in public schools is Roman Catholic. The early public schools in the United States were highly Protestant in nature. In colonial times Protestants were, in most parts of the country, almost the whole population. So it is no surprise to discover that children were taught their ABC's in a primer which began, "A—In *Adam's* Fall/We sinned all."

Well into the nineteenth century, the public school curriculum had, and indeed in many parts of the country has to this day, a distinctly Protestant flavor. State-prescribed Bible reading is often directed to be from the King James Version (generally the Old Testament, and without comment), and may be followed, in some instances, by the Lord's Prayer. Jews naturally tend to object to this last proviso.

In 1834 Bishop Francis Kenrick petitioned the school board of Philadelphia to allow Catholic children to use the Catholic Bible in the schools. The resultant furor, including charges that Catholics were trying to ban the Bible from the schools, reached such proportions that Catholic churches and convents were attacked and burned, together with quite a number of houses in the Irish section of town.

In the 1860's, an eleven-year-old Catholic schoolboy called Tom Wall refused to recite a Protestant version of the Ten Commandments, as he was ordered to do by his public school teacher. He was thereupon whipped on his hands for half an hour "with a rattan stick, some three feet in length and three eights of an inch thick," after which he succumbed and did as he was bid. The freeing of public schools from these kinds of sectarian teachings has been a gradual process, in which Catholics, Jews, and fair-minded Protestants, as well as the adherents of no faith, have all had a hand.

Some Protestant practices remain

Whether such Protestant practices as remain in many public schools today really amount to "sectarianism" is a moot point. Many feel that "opening exercises" are so perfunctory as to indoctrinate no one. Others, however, insist that, as one Presbyterian parent put it, they do not want "the prerogative of religious education vested in even the slightest degree in the hands of any *government* institution, however well-intentioned or benevolent it may be."

In parts of the country where there are few non-Protestants, out-and-out Biblical instruction often goes on in the public schools as a regular part of the curriculum. Complaints have been made, especially in cities where there are large numbers of Jews in the population, about the openly Christian nature of public school Christmas celebrations, crèches placed on school lawns, nativity plays, and the like. It is in response to these strictures that in some places the celebration of Hanukkah, the Jewish Feast of Lights, is discussed in public schools along with Christmas. Hanukkah is really a minor Jewish festival, so this solution is not altogether satisfactory to the Jewish community. Since Christmas is here to stay, however, and, despite the proliferation of Santa Clauses, seems increasingly to be celebrated as a religious holiday, those who feel that it should be outlawed from the public schools are not very vociferous.

The question of religious services in connection with high school graduations has sometimes caused community ructions, with Catholic children, especially, being forbidden by their religious authorities to attend when a baccalaureate was being held in a Protestant church. But again, this is a peripheral question when compared with affairs like that of the "captive" schools.

"That is sectarian," as F. Ernest Johnson, consultant to the National Council of Churches, and one of the leading authorities in matters pertaining to Church, State, and education remarked wryly one time, "for administrative purposes . . . which actually raises a row." More seriously, Johnson has observed that "an attempt to exclude all religious symbolism, when it is an authentic expression of the mood of the community as a whole, is artificial and forced."

The problem in this area, as many Protestants see it, is to arrive at the delicate balance, necessarily variable from town to town, which will permit a clear majority of the citizenry to "exercise its religion" at least to some degree even in the public schools—without proselytizing or unduly embarrassing or harassing the minority.

The case for parochial schools

Although the Roman Catholic system of parochial schools may have grown up in part as a defense against the Prot-

SECTARIAN SCHOOLS

(Continued)

estant nature of a good many public institutions, the basic reason for the increase in Catholic institutions of learning at all levels is the Catholic belief that education must be permeated by religious doctrine. Among Protestants, only the Lutherans have an appreciable number of church schools at the elementary level. There are quite a few private Protestant denominational secondary schools, and a goodly number of church-related colleges, whose teaching may be more or less sectarian in nature.

But the Roman Catholic system of parochial education, with about five million children enrolled, according to the latest official figures, is by far the most extensive religious school enterprise in the country. Only with the approval of a Bishop is a Catholic child supposed to go to public school.

Schools are expensive to build and maintain, and American Catholics tend to fall in the lower sections of the population from an economic point of view. In spite of the relatively low expense for teachers in a Catholic parochial system, it is often impossible for these schools to provide a level of instruction as high as that offered in public schools. Some Catholic parents prefer to have their children meet those of other faiths in the famous "melting pot" which is the American public school. Therefore, the Catholic goal of every child in a Catholic school is still far from achievement.

That Catholic parents have a perfect right to send their children to parochial schools is unquestioned. The State does not control the child, in American thinking, as it did in the Nazi and does in the Communist view. The State may insist that all children have some schooling, and even say what the minimum content of that schooling must be. But the parent is at liberty to get it for his child where he chooses.

Catholics tend to feel, however, that there is an injustice in what is often referred to by Catholic spokesmen as the "double taxation" by which Catholics pay taxes for public schools and also support the parochial education of their children. They often point out just how much money the existence of a parochial school system is "saving" the taxpayers—$37,510,751 in the State of Minnesota alone in the year 1958-59, according to a Catholic publication.

Dangers in the "threefold" system

Cited as the ideal system, by Catholic spokesmen, is an arrangement such as that of Holland, where there are Catholic schools, Protestant schools, and public, nondenominational schools. Parents may choose which form of schooling they wish for their children; all three types are supported by taxes.

While this setup may have certain virtues on the face of it, Protestant and other observers point out that when the Dutch adopted the threefold plan, four-fifths of all schools were public, and one-fifth denominational. Eighty years later, the situation was exactly reversed: public schools had dwindled to 20 per cent, denominational ones increased accordingly. It is hard to see, from the Protestant point of view, how the "threefold" system might operate in a country such as the U.S.A., with its multiplicity of denominations and sects.

Protestants and Jews, for the most part, tend to favor the "melting pot" idea, rejecting sectarian schools, at least at the elementary level, as "divisive." Some Protestant spokesmen say forthrightly that Catholic parents can perfectly well send their children to public schools, and if they do not choose to do so, it is their own fault, so to speak. The 169th General Assembly of the Presbyterian Church in the U.S.A. expressed itself as favoring "support of such Federal contributions to education as shall be applied exclusively to the aid of tax-supported schools."

Protestants are very nearly unanimously against direct aid to parochial schools for such things as buildings, teachers' salaries, and textbooks. When it comes to such things as medical and dental services, "hot lunches," or bus transportation, all supported by tax funds, there is less unanimity in Protestant thinking. Some feel that to deny such services, which fall under the heading of "welfare" (as has even been contended in the case of buses, since the child who has to walk to school may get hit by a car or catch pneumonia), is patently unfair, and may even be penalizing a child because of his religious beliefs, which is unconstitutional. Occasionally it is argued, and a few courts have so ruled, that the provision of secular textbooks is service to the child, and not aid to the school, but this is harder to credit.

Many Protestants, while feeling that the separation of Church and State requires that no public support be given to religious schools, have a somewhat uneasy conscience about the double burden Roman Catholics take on in the attempt to exercise their freedom of religion. Moreover, the feeling of Catholics that they are being penalized has had an adverse effect on national legislation for aid to education as well as on local school budgets.

Blocks to Federal aid

It is not only the question whether federal aid to education shall be given to racially segregated public school systems, nor the drive toward a balanced budget, which have prevented any general scheme of Federal aid. The Catholic Church has been reluctant to put its weight behind legislation which would hand Federal tax money over to public schools only. Protestants, on the other hand, have no wish to see such monies going to private religious education, most of which is non-Protestant.

Only the impetus of Sputnik made it possible to get the recent Defense Education Act through Congress. This law provided for the granting of scholarships for especially promising young people preparing for teaching in a variety of academic disciplines. Both the student and the institution he is attending receive a grant under the Act. Among others, the fact that four students at Union Theological Seminary have been the recipients of these fellowships occasioned an outcry, especially from the ever-vigilant Baptists, who see in all such flirtations between Church and State the eventual possibility of threats to religious freedom.

In many communities, recently, as for instance in New York city last November, annual school budgets or bond issues for public school construction have been going down to defeat at the polls. Some of this may be reaction to the "frills" in education, or the response of older people who have no children and recall the little red schoolhouse with nostalgia. But in towns where there are large numbers of Catholics with parochial schools to support, any threatened rise in the school tax rate may produce a shower of "noes" in the ballot box.

This is the second of three articles on THE WALL OF SEPARATION AND THE FREEDOM TO BELIEVE.

CHILDREN'S STORY *by Dorothy Ballard*

Grandfather's Sleigh

Snowflakes were already falling when Priscilla went to bed. In the morning the garden sparkled under a blanket of snow, and every fencepost wore a white nightcap.

"Oh, I hope Grandfather will remember," Priscilla said excitedly to her mother. Grandfather had promised that after the first snowfall he would take Priscilla for a sleigh ride.

Priscilla could hardly sit still long enough to eat her breakfast. The moment she finished, she skipped to the window to watch for the sleigh. In the yard next door she saw Eric Larson and his sister Alice tramping a huge circle in the snow for a game of fox and geese.

"Why don't you go out and play with Eric and Alice until Grandfather comes?" suggested Mother.

Priscilla drew back from the window. "I don't want to," she answered.

It was only a month ago that her family had moved to this town near Grandfather's farm. Instead of trying to get acquainted with the neighborhood children, Priscilla had waited for them to make friends with her. She pretended not to care when she wasn't invited to join their games. This didn't help, of course, and Priscilla felt more left out than ever.

"They'll be sorry now, when they see me going for a sleigh ride," she told herself, with a proud toss of her long blonde hair. She pictured herself sitting with Grandfather behind the team of prancing bay horses. In the red sleigh with the spidery curled runners and silver bells on the harness, she would look like a fairy princess. How Eric and Alice and the other children would envy her!

Just before nine o'clock Priscilla heard the jingle of bells at the front gate. Mother helped her into her coat and boots, and tied the fur-trimmed bonnet under her chin. Waving her muff at Eric and Alice, Priscilla ran out of the door and down the walk. She wanted to be sure they were watching when she drove away.

But even as she said "Good morning" to Grandfather, Priscilla's heart sank. This was no fairy sleigh with graceful runners, drawn by prancing steeds. This was a farmer's bobsled, a wagon box on broad runners, hitched to fat old Brownie and Buster. The shaggy horses stood patiently in the cold, their whiskery noses frosted with moisture from their breath.

"Where's the red sleigh?" asked Priscilla, showing her disappointment.

Grandfather swung her up to the seat. "Well now, honey, the red sleigh is pretty small. I knew you'd want to take all your friends along with you, so I harnessed Brownie and Buster to the bobsled."

He looked across to the yard next door. "Hey, there," he called to Eric and Alice. "Come and take a sleigh ride."

"They're not my friends," Priscilla protested faintly.

Grandfather didn't seem to hear. He waited until Eric and Alice had clambered into the sleigh. Then he slapped the reins and cried, "Giddap, Brownie. Giddap, Buster."

Slowly, with a creaking and squeaking of the runners in the snow, the bobsled started off. Eric bounced on the straw that filled the box of the sleigh, and Alice squealed, "Ooooh, we're moving."

Along the street children stopped playing to see what was happening. Grandfather slowed down at house after house until Ted and Karen and Bobby and a dozen more boys and girls had piled in behind the driver's seat.

Priscilla twisted her fingers tightly inside her muff. This wasn't the way she had planned it at all.

But the sun was so bright, the sleighbells so gay, and the voices of the children so friendly that Priscilla very soon forgot about trying to look like a proud princess. When the sleigh turned into the park, she slipped off the seat and landed in the midst of the laughing children below.

"Hurray for Priscilla!" shouted Ted.

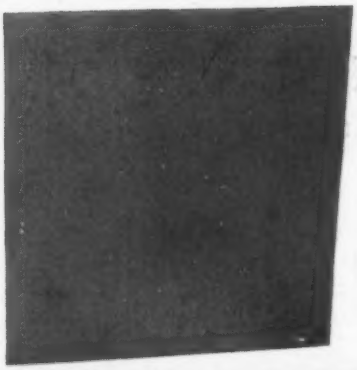
A few minutes later Priscilla let Alice wear her muff, then helped boost Bobby into the seat beside Grandfather. On the way back through the park the children sang "Jingle Bells," with Priscilla singing as merrily as the rest.

When the sleigh ride was over, Grandfather got down and stood holding the reins. The children called their "thank yous" as they scrambled down.

"Come on, Priscilla," Alice said. "Let's all go play fox and geese."

"All right, but wait a minute." Priscilla reached up and gave Grandfather a hug. "Good-by, Grandfather, and thank you. Thank you for bringing a sleigh big enough for all my friends."

Let



us

I

pray...

Simple words punctuate the greatness of America.

"All men are created equal."

". . . of the people, by the people, for the people . . ."

"God, who gave us life, gave us Liberty."

"We have nothing to fear—but fear itself."

"Let us pray . . ."

In the simple words of prayer, in the respected ritual of worship, in the wise counsel of the man who leads each congregation there is some private, *personal* meaning for each person who listens.

On these words you can build your Faith—a Faith that can be as deep and strong and satisfying as you will *work* to make it.

Faith can offer new strength to everyone—especially to you alone.

Find the strength for your life...Worship together this week

Religion in American Life, Inc.